

MILITARY CHAPLAINS'

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“Religious Education”

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Preface

The *Military Chaplains' Review* is designed as a medium in which those interested in the military chaplaincy can share with chaplains the product of their experience and research. We welcome articles which are directly concerned with supporting and strengthening chaplains professionally. Preference will be given to those articles having lasting value as reference material.

The *Military Chaplains' Review* is published quarterly. The opinions reflected in each article are those of the author and do not necessarily reflect the view of the Chief of Chaplains or the Department of the Army. When used in this publication, the terms "he," "him," and "his" are intended to include both the masculine and feminine genders; any exceptions to this will be so noted.

Articles should be submitted in duplicate, double spaced, to the Editor, *Military Chaplains' Review*, United States Army Chaplain Board, Myer Hall, Bldg. 1207, Fort Monmouth, NJ 07703. Articles should be approximately 8 to 18 pages in length and, when appropriate, should be carefully footnoted. Detailed editorial guidelines are available from the editor on request.

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Themes being considered for future issues:

Transitions in congregations
Family Life
Preaching
Worship

Persons interested in contributing an article on one of the themes listed above should coordinate early with the editor to insure that their contributions fits well with other articles planned for the issue.

The *Military Chaplains' Review* also prints an occasional "non-thematic" issue. Any subject having to do with chaplain ministry is appropriate for such issues.

Religious Education in the Army, Navy and Air Force: An Interview

Captain Hugh F. Lecky, CHC, USN

Chaplain, Colonel, Lewis E. Dawson, USAF

Chaplain (LTC) Marvin K. Vickers, Jr., USA

Editor: This is quite an opportunity, having key representatives of the three services together to talk about religious education. Let me begin by asking each of you to tell us the primary focus of religious education in your particular service.

Dawson: For the word, "focus," I would substitute a parallel word, "purpose." A key question often expressed by top Air Force Chaplain leadership is simply, "What are we supposed to be doing?" It is crucial to ask this question about religious education—crucial for teachers, religious leaders, and chaplains. The answer determines the direction we will go.



Captain Hugh F. Lecky, Jr., CHC, USN, presently Director of the Navy Chaplain Resource Board, and Chairperson of the Protestant Religious Education Advisory Group of the Armed Forces Chaplains Board holds Degrees from Baldwin-Wallace College, Miami of Ohio, Wittenberg University and Duke University (Ph.D, Pastoral Counseling). He has served in the U.S. Navy since 1949 holding Rates to Ranks from E-1 to O-6. During his civilian ministry he was Pastor at St. John's Lutheran Church, Findlay, Ohio and Chaplain to Lutheran Students at Miami of Ohio, Oxford, Ohio.



Chaplain Dawson is a member of the USAF Chaplain Resource Board. He works primarily with Religious Education, specializing with adults. He is the son of a Baptist pastor who was also a Navy chaplain. Lew spent three years enlisted in the U.S. Army. He graduated with a BA from Baylor University, Waco, Texas; M. Div. from Southern Baptist Theological Seminary, Louisville, KY, and MA from Presbyterian School of Christian Education, Richmond, VA. He served pastorates in Fincastle, VA and Great Falls, Montana before entering the USAF Chaplaincy in 1967. His overseas assignments include Phu Cat AB, Vietnam; RAF Chicksands, England; and Ankara, Turkey.



Chaplain (LTC) Marvin K. Vickers, Jr., is the Religious Education representative on the United States Army Chaplain Board. He has been a minister in the United Methodist Church since June 1960 and has served on active duty in the United States Army since 1967. He received his undergraduate degree from Troy State University, Troy, Alabama and has earned graduate degrees from Candler School of Theology, Emory University, Atlanta, Georgia; Long Island University, Brooklyn, New York; and Princeton Theological Seminary, Princeton, New Jersey. He is also a graduate of the United States Army Command and General Staff College.

A different way to express the question is, “Why do we put up with all the hassle, the struggles of religious education?” Sometimes teachers fail to show up for class; using school buildings results in conflicts; children cause discipline problems; parents lack interest—the list continues. Why do we do it? Another way to ask the same question is, “Behind all such challenges, what need is being met by these activities?”

The answer for me is in three parts: First, whether we are talking about families, young airmen, pilots, or navigators, one purpose is to do some real “brain-straining,” to think intentionally about God and truths in scripture. A second purpose is to facilitate people in a growing relationship with God and others, or to help them continue to mature in faith. The third purpose is to incorporate one’s intellectual understanding of God and one’s relationship with God into all other relationships—relationships with other people, on the job, at home, in the field, on board ships and airplanes—wherever we are. That becomes a holistic thrust and an all encompassing purpose for religious education.

Editor: A great many of us tend to think of religious education as Sunday School classes for children. It sounds to me that you are talking about a much more comprehensive program, Lew.

Dawson: Sunday School and CCD are basic; they are the foundation on which we build a larger seven-days-a-week program. We provide a number of short courses, meeting existing needs.

Lecky: In the Navy, we aim at two different groups of people. We have one group ashore and another group at sea. Ashore, religious education is aimed holistically at families and young sailors. At sea, we aim at young sailors. Work schedules are “12 on and 12 off” or “4 on and 4 off” 24 hours a day. That kind of schedule drives our religious program at sea. As a result, we have to aim at short courses. We use materials that are passed from one group to the other, many times over.

Ashore, we try as much as possible to imitate the Sunday School and the religious education programs of local congregations. Our main thrust ashore is also to try to involve the family and the young sailors in local congregations as much as possible.

Editor: Marvin, does the Army’s religious education program focus primarily on the soldier or family members?

Vickers: The Army is in a transition period. Our religious education program has been very traditional in the recent past—our concentration has been on the family and family members. In addition to classes for children, we have had classes for parents and other adult groups, but the focus has been on the family.

Now, however, we are seeing more and more emphasis on the soldier in religious education. Frankly, that often means that the chaplain does what he has always done—providing Bible classes and other short courses—but now we are calling that “religious education.” Until now,

those activities were not perceived to be religious education, which was usually identified with the Sunday School/ CCD programs. Now we have a more holistic view of religious education than in the past. It encompasses everything that teaches people about their God, individually or collectively.

Editor: In the Army, one of the primary agents responsible for religious education is the Director of Religious Education. I'm wondering to what extent you sense that the DRE's have really picked up on their role as religious educators to the soldiers as over against their role as religious educators to the family members in the Sunday Schools and CCD programs?

Vickers: I think that's where the big transition is taking place now. Heretofore, the DRE was the resource person and trainer for Sunday School teachers at Main Post facilities. Now the troop chaplain in the field is beginning to realize that the DRE is a good resource to assist him or her in planning programs for the soldier in an isolated location; the DRE is an excellent source of resources for all types of courses in the small units and in the field environment. DRE's are beginning to see their task as being that resource person. That is the transition that we are seeing now.

Editor: How many chaplains have access to a DRE in the Army as a potential resource?

Vickers: Good question! In Europe, I think at least 75% of the chaplains have that kind of access. In the United States, each medium or large installation will have direct access to a DRE. Some small installations and depots do not. They must go to a neighboring installation or to their Major Command for that kind of specialized resource.

Editor: Who carries the responsibility in the Navy?

Lecky: The chaplain. Fewer than 5% have access to a DRE.

Editor: Are there any sources of programs or materials where these chaplains can get help for their religious education programs?

Lecky: The Chaplain Resource Board.

Editor: What kind of help do you furnish your people?

Lecky: Two kinds. First, we keep track of schools that provide courses in religious education. If funds are available, local commands can help the chaplain to attend courses. This is particularly useful for the chaplain who is just coming ashore or going to sea.

Secondly, we have a packet of materials which we send to the chaplains. They maintain these materials in their Command Religious Program file. The materials show how a religious education program could be run and what resources are available here at the Board and within the Protestant, Catholic, and Jewish religious education system.

Editor: Lew, do you have any DRE's in the Air Force?

Dawson: Yes, we have DRE's, but they are not civilians. We differ from the Army in that the RE Chaplain is seen as the DRE. On most of our bases, we have a Coordinator of Religious Education, who may have some parallel to your DRE's. They are not necessarily people who are formally trained in religious education, but are people who have had experience in teaching or administrative work in traditional programs such as Sunday School. They are devout and practicing religious people, but have not necessarily been to seminary.

We compensate a lot for that. We send chaplains to the Presbyterians School of Christian Education for a one-year intense course in religious education. In the past decade, we have been able to grow some DRE's among our chaplains. We also have a large number of short courses in religious education that a fairly good number of our chaplains have attended.

Our Resource Board provides support for our chaplains. We produce religious education products that are distributed to our chaplains. We are co-located with the Air Force Chaplain School. Each of the classes of chaplains who come through the school has a block of time in which we help them to discover professional resources in religious education as well as in other areas. Several of our commands have picked up on religious education as a primary emphasis within the command, and are sponsoring command-wide religious education workshops for chaplains and coordinators. In some cases, geography permitting, they have even been able to involve volunteer teachers. There are exciting things happening, especially with the command workshops.

Editor: How is leadership development handled in the other services?

Lecky: It's at a local command level—whatever resources and facilities are available. Some of our chaplains are quite ingenious in the way they do it. They will talk to local churches and bring in their DRE's. We don't hesitate to ask anybody to help us. We don't have a full religious education program. It is basically up to the local command.

Vickers: We concentrate on the local level. The installation staff chaplain has the responsibility, of course, to provide the resources so that the local DRE or person responsible for the religious education program is updated on a periodic basis. These people go to various schools sponsored by the Chaplain Board or other institutions. The goal is that each DRE will have a TDY each year for that purpose, so they will get at least a one-week update. We are not always able to meet that goal, but we work at it.

The Chaplain Board has a responsibility to provide update also. This is done by two means: First, the Board convenes the Religious Education Strategy Planning Group annually to give a voice through the Board to the system. Half of the Planning Group is made up of DRE's, and the other half is made up of Chaplains and Chapel Activity Specialists who

have a direct responsibility for religious education. That group tells the system where we are and where we would like to go with RE programming and strategy. The Board also sponsors a Professional Development Teacher Training Opportunity annually. In the past, we have conducted these week-long updates at the Presbyterian School of Christian Education, which has been very good for this purpose. This year the conference will be at the Franciscan Renewal Center in Scottsdale, Arizona. The Board also provides resources to the installations to assist the Staff Chaplain to provide a professional update locally through the DRE to the teacher in the classroom and the chaplain in the field.

Editor: How are we using lay leadership in the religious education program?

Lecky: There are approximately 500-1100 personnel assigned to a ship, usually with just one chaplain. That chaplain depends on the laypeople of the ship to form the core of religious education. There is no way he or she can handle it all. Lay leadership is integral to our RE programs ashore and at sea.

Editor: In the Navy, the chaplain is a coordinator rather than a teacher?

Lecky: Yes.

Dawson: Our experience parallels what Jerry just said, particularly overseas. Both of my accompanied overseas assignments have been at small bases in Europe. We did not have sufficient people or funds to employ a Religious Education Coordinator even part time, so we were 100% dependent on lay volunteers in our programs. They did everything required for our traditional Sunday School as well as some of the more creative approaches to religious education.

The teacher is the religious education program's greatest resource. Administrative staff are necessary, but the teacher in the classroom or the lay person who is leading the adult seminar during the week becomes the primary resource.

Vickers: I couldn't agree more. Without the volunteers, our religious education programs would be non-existent.

Editor: Can you share any special innovative programs that have been particularly successful in your service?

Lecky: The Navy has sponsored an excellent program called CREDO. The name is an acronym for Chaplains' Religious Enrichment and Development Operation.

Editor: What is it all about?

Lecky: It has been around for about 10 years. It takes 25-30 people and molds them into a group—people that will be sent to the various commands and ships. The chaplains put them together as a group and develop

them as a unit. They go out for a long weekend, generally Thursday night through Sunday afternoon. During that time, these skilled workers become a cohesive support group. They discuss their faith and where they're coming from. Then the support group assists them through their thinking, their values, their concepts and their problems.

Dawson: We have a program called Adult Value Education. The techniques used follow contemporary adult learning procedures, such as those discussed in *CARE (Chapel Adult Religious Education)* a product of the USAF Chaplain Resource Board. It is mandatory training on all of our bases where pilots and navigators are being trained. Airmen receiving technical training in the technical schools on our large "tech" training bases are also included. They are encouraged to take a good hard look at their personal values as they relate not only to their life style but also to their job. For example, one crucial issue can be illustrated by the incident of the Russian pilot who shot down the Korean airliner. Here is a very real question concerning the value and the sanctity of innocent life. This program is geared to help young pilots and navigators deal with crucial issues which they may face on the job. Personnel in missile silos are living with very real issues that have to do with values. Thus, the mandatory phase of Adult Value Education is a foundation on which in voluntary ways chaplains Air Force wide can build continuing spiritual growth and development for all our people. This is a very important program for us.

Vickers: Creative programs tend to center around our youth, meaning junior high through young adults. There are a couple of things happening. We are trying to get youth to come together in a family-type atmosphere. We have music-oriented programs, particularly in the summer. At Fort Knox, the DRE's and the staff are getting youth together in a music camp. These young people then go into the local community and share their talents with the local churches. It has been very successful in enhancing a family-youth relationship, and also in exposing neighboring churches to young people from the installations in a positive way. It is bringing people together. Sometimes there is a tension between the installation and the community, and this kind of program helps to relieve that tension.

There is also a movement to establish an Army-wide youth program to give the youth a focus beyond themselves and their installation. It could be done in a work-camp setting. It is being considered now, and we hope that we can implement it in the future.

Editor: Have you identified any resources that you would like to share with each other?

Vickers: We have a new resource, entitled "Friend to Friend," which is a book on non-professional counseling—peer counseling. We are sending it out in a training packet which explains its use. Chaplains or DRE's could use it in a small group setting to help people to learn how to talk to friends in a helping way. We are including in the packet a cassette tape which talks

about the process and gives a couple of live friend-to-friend counseling sessions. It will be going to the field shortly.

Editor: I want to thank the three of you for coming together to share something of the religious education programs of your respective services. I think our readers will find your comments helpful.

Lecky: I appreciate the opportunity to learn from the Army and Air Force. We want to find all the ideas we can to incorporate them into our religious education program.

Dawson: I think we all profited from it. We not only learn from each other, but the sum is ultimately more than all the individual parts.

Vickers: The highlight of my assignment at the Board has been the opportunity to work with the other services. We all do things a little differently, and see things from different perspectives. Being able to share ideas is such a positive experience—and an opportunity for enrichment.

The Story of the Cooperative Protestant Religious Education Curriculum

Chaplain, Colonel, Lewis E. Dawson

Following World War II, for the first time in American history, large peacetime forces were stationed throughout the world. More than ever before, servicemen were accompanied by their families. With this great upsurge in the numbers of dependents living on or near military installations, Sunday Schools were organized. In the early Fifties, more than 150,000 Protestant children, youth and adults were attending Sunday Schools at military installations around the world.

This happy challenge presented chaplains with the question: "Where and how do I get Sunday School literature?" Most chaplains simply ordered their own denominational material—or left the matter to each teacher. Then, the problems began to surface. When teachers and/or chaplains were transferred, materials were changed. The new chaplains or teachers preferred to use materials with which they were familiar. One survey of 35 bases and posts found 18 different curricula in use.

An apocryphal story credits a child with the discovery of this problem. The youngster had moved in and out of several Sunday Schools as he and his family were transferred from stateside to overseas and back. It happened during their first weekend together back in the states. The boy

This article is the basis of a filmstrip available through Protestant Church-Owned Publishers Association beginning May 1984



Chaplain Dawson is a member of the USAF Chaplain Resource Board, working primarily with religious education.

was enthusiastic about his Sunday School classmates and teacher, but he said he was tired of studying the Bible. "I've heard that same story everywhere we've been," he told his mother. "It's all about that fellow Moses and the trouble he had getting home from overseas!"

An Integrated Plan

Army, Navy, and Air Force chaplains faced this challenge for an overall plan for Sunday School literature. The matter was brought to the attention of the Armed Forces Chaplains Board. The members of this Board are the Chiefs of Chaplains who coordinate all matters for the three services. The Board decided to find a way to provide a coordinated set of curriculum materials that could be used by chapel Sunday Schools around the world. Such materials would be:

- Bible based, presenting on a regular cycle a balanced teaching of the great tenets of Christian faith and life.
- Usable by persons from many denominations.
- Published by the denominations from which chaplains come to the Armed Forces.

The Armed Forces Chaplains Board was directed to the trade association of Protestant church-owned publishing houses including some 25 member denominations, still today the most broadly inclusive organization of Protestants. The Protestant Church-Owned Publishers Association (PCPA) set up a committee to study the need with military representatives. They soon proposed a rotating combination of resources. The plan went into effect in 1954.

This plan was called "The Unified Protestant Religious Education Curriculum for Armed Forces." The eventual changing of the word "Unified" to "Cooperative" more accurately describes the working together of Protestant denominational publishers and military chaplains. This is indeed a cooperative venture! The Armed Forces Chaplains Board and the PCPA laid the groundwork for the selection and distribution of resources.

The Protestant REAG

The process that brings you a year's plan and materials every September actually begins two years earlier. The Chiefs of Chaplains of the Army, Navy, and the Air Force appoint chaplains from each service to form the Protestant REAG (Religious Education Advisory Group). This group meets annually with the publishers' association's committee to review policies and management, and to give the whole process a good checking over.

In January the Pre-Selection Conference of REAG Chaplains and PCPA leaders examine suggestions, criticism and usage of the materials. They discuss trends and promising developments in religious education, and they update the curriculum selection guidelines. It is at this meeting where concerns are considered, those expressed either through chaplain

channels or inquiries sent directly to PCPA. Many of the developments and innovations both in materials and service have come about because chaplains and chapel leaders have shared their ideas or special needs.

In April the Armed Forces Chaplains Board invites member publishers to send materials for review to the Selection Conference site. By the date of the conference, boxes-upon-boxes of Protestant denominational literature have arrived.

In June each year the Cooperative Curriculum Selection Conference meets at a military installation, rotated among the Army, Navy and Air Force. The task is to select the curriculum materials that will be offered through the Resource Guide to all Armed Forces Chapel programs.

The Selection Conference work is done by the chaplains forming the REAG, the representatives of PCPA, and religious education consultants. These educational consultants are civilians who come from the chaplains' denominations. They are specialists in the field of Christian education and curriculum development, serve usually for three years, and are chosen and approved by the Armed Forces Chaplains Board on the basis of their experience and performance. The consultants hear briefings from chaplains about needs peculiar to their own branch of service. They also make use of comments from teachers and chaplains about the usability of previous selections, the advantages or difficulties experienced in working with the cooperative plan and materials. The consultants listen to this feedback, to people's needs and questions. They work diligently to respond to problems and challenges in the field.

As the week progresses, the consultants search through the boxes-upon-boxes of literature sent by denominational publishing houses. Their search is guided by criteria (Guidelines for Selection of Protestant Resource Materials) established by the Armed Forces Chaplains Board. Some of the things they look for are:

- the resources should be biblically oriented,
- develop the major themes of the Bible,
- contain a positive and relevant to life Christian declaration, and
- incorporate a variety of teaching/learning styles and be based on sound educational concepts.

Altogether there are 25 guidelines used in selection of material.

The consultants find three choices for each age or grade level; list them in order of preference; and write concise reasons for their choices. The chairperson discusses the recommended materials with the chaplain members of the Religious Education Advisory Group. The chaplains examine the materials. They talk with the chairperson about any special issues or problems which need to be anticipated. The chaplains may ask for further work by the consultants, but eventually decide which of the materials to select. Here's the key point: The consultants recommend, the chaplains select, and the Chiefs of Chaplains confirm the process.

The Resource Guide

Once the Selection Conference has done its work and the Chiefs have confirmed the process, then PCPA produces the annual *Resource Guide*. The *Resource Guide* provides much in addition to Sunday School literature. Chapel leaders will find resources for growing teachers; tools for teachers to use in the classroom; such basics as commentaries, Bibles, maps, atlases; the outline of the year's curriculum; resource materials for youth fellowships, singles, families, vacation church school, and youth-adult study alternatives. Administrative supplies, order information, procedures, and forms are included. The back cover of the *Guide* lists the denominations whose material is included. The *Resource Guide* is used primarily by chaplains, administrative personnel, and religious education coordinators.

The "Foreword" of the *Guide* describes the two "track" system for Sunday School curriculum materials. Those using the Cooperative Curriculum are able to choose between two different series (tracks) of materials at every age level. Chapel leaders can order materials from the track that best speaks to the needs of their people and local religious education goals. The primary difference in the two tracks is in style. Track I offers greater *range* of teaching styles. Bible *intent* is focal. Track II has the virtue of *simplicity* in teaching style. Bible *content* is focal.

Supporting Publications

In addition to the *Resource Guide*, PCPA provides three supporting publications: "Preview: Annual", "Preview: Update", and "Special Study Resources: Adults-Young Adults".

"Preview: Annual" gives an overview of the entire year's study. For example, a teacher using Track II for grades 3-4 will find on one page a description of each quarter's material. This description includes a listing of all 52 Sunday themes plus Bible messages. This item is for all teachers and parish religious education leaders.

"Preview: Update", published four times a year, serves as a compass, guiding teachers and leaders in exploring the leader's guide, the student's book plus other resource materials for the next three months. Exciting ways to do teaching and learning are suggested also!

"Special Study Resources: Adults-Young Adults" is a mini-catalog (leaflet) which provides a "quick look" at many resources available for this age group. Bible Study, Christian Living in Today's World, and Special Religious Studies are sample categories. These materials are especially usable in small groups and non-traditional approaches to ministry in such environments as deployments, maneuvers, and on-board ship. These curriculum materials made available through the *Resource Guide* are selected by a thorough and professional process based on needs. They are the same resources in current use by churches of the denominations which produced them.

In response to the Armed Forces Chaplains Board request for a central source of supply, the PCPA operates an order processing division within the organization of a member-publisher at Nashville, Tennessee, the nation's largest Protestant publishing center. Your order for religious education materials is mailed to this central source of supply. The last few pages of the *Resource Guide* provides order forms, up-to-date information on procedures, and much helpful information. PCPA's address and telephone number are on the order form. The people who work for us at PCPA sincerely try to give each order personalized service. Your questions, problems, or suggestions will receive a personal response.

Studies of chapel programs indicate that religious education is strongest where chaplains demonstrate personal commitment to educational ministries and take decisive leadership to involve lay people in planning and developing together a comprehensive program. Curriculum resources are only tools until they are used effectively by persons who are in the plan. Thanks for this chance to help you with your plans for ministry in order that God's people may be nurtured in Christian faith and life.

Religious Education and Relational Theology

Alfred W. Hanner, Jr.

The lad, having finished his drawing, announced that he had drawn God. A playmate told him that no one knows what God looks like. This inspired the lad to announce, "Now that I have drawn Him they will!" I have no such delusion of grandeur as I approach the apparently endless task of dealing with Relational Theology. I have in the past tried many times to write "something definitive" in that area. Almost as difficult is writing about religious education. I have some experience in both areas and little experience in either. With that note of boldness I begin the wedding. . . .

Family as Site

For about six years I directed a large number of religious education events done in a six day residential format. In these experiences we discovered that the most powerful single element of learning/change was the small continuing groups of six to eight persons which we called "family". There were frequently persons who did not like the name for the group, but the choice was enabling and intentional. If persons felt the learning group was a community like a family we then could save much time in establishing the norms for acceptance and care. James Michael Lee said, "In terms of substantive content, community is fundamentally a process of honest involvement, open sharing, and loving concern"¹

Not only is there a clear set of "norms" for a family which can be clarified in the learning setting there is a bonding that is at its very root what I mean by relational. The "relational" deals not only with the pleasant and supportive but also with the difficult but unavoidable. Having to live

¹Cully and Cully, editors. *Process and Relationship* (Birmingham, AL: Religious Education Press, 1978), 29.



Alfred Watt Hanner, Jr. is a United Methodist clergyman, currently serving as Educational Specialist (DRE) at Fort Bragg, NC. He is a graduate of Emory University, Candler School of Theology, and West Georgia College. He has served in a number of parishes and positions, including five years as Director of Leadership Development, Faith at Work, Inc. and two years as President of Leadership Training, Inc.

out the faith in a setting with persons who may not be easy to relate with makes it mandatory that we work on the growing edge of our religious life.

Perhaps here is a place for a word about "relational" as opposed to "experiential." They are not exclusive, but relational is the larger term for me because by it I mean that the focus is not just on the learning but on the kind of effect on relationships that come as a result of the learnings. The traditional laboratory method is something other than what I mean by a relational learning opportunity. Not better or worse; just different.

Process

Again I quote Lee:

Religion is Christian lifestyle in action; it is actualizing the new person received at baptism. Religion is a process of behaving Christianly. Process content lies at the root of religion.²

Process . . . is not simply a way of achieving content; *process is itself an authentic content*. The act of Loving is a process and this is a content.³

The interaction in a group that genuinely cares about each other in the name of Christ is a learning environment where theological words and values take on meaning for life. The experience of confronting another human being about an issue of significance and in the atmosphere of love is a valuable learning. There I can say that an issue between us threatens our relationship and that you are more important than that issue. These life experiences that lead to a better understanding of how you do the difficult job of loving one another are at the very core of relational religious education.

This means that ways of living, styles of caring and values of faith are practiced where the risk of failure is not terminal. The gift of this learning/change process is the extension of those insights into the other world where the family style is not the rule. This style of living becomes part of the "lifestyle" internal to the individual. Given enough of these experiences, the person can be vital in many life situations where the details are changed but the principles remain the same. In short, the product of this process is a Christian inertial guidance system. The individual learns how to behave in a vibrant and interactive environment as a Christian. This is superior, in my thinking, to the person who has learned all the right answers or knows all the rules.

Lee is right when he calls the act of loving a process. The better prepared learner is one who has experienced the process and tempered the loving/value in a crucible of life. The concept oriented educational expe-

²Ibid., 25.

³Ibid., 22.

rience is certainly valuable for giving navigational tools. The relational oriented educational experience provides “internship” in the application of principles, the use of tools.

“Behold, I make all things new!” is the invitation to a journey in faith which unfolds like a beautiful flower. The change is interactive; we are a part of the changing. Just as Paul speaks of “putting away childish things” so too the best religious education process is one that allows us to be a child when we are in fact children but to become mature when the opportunity for maturity is upon us. The “right response to life” results from a dialogue between my growing Christian integrity and the situations I face in life.

Religious education may be most effective when it prepares a person for a journey. There are essential “givens” is scripture, traditions, community and faith; however, the results are more like tracks in the snow than the solution to a math problem.

The Objective

“In the spiritual life as in all organic processes, everyone has their optimum and it is just as harmful to go beyond it as not to attain it.”⁴ That brings us to the goal or objective of the religious education experience in a relational mode. *I believe the best outcome to be the person who is authentic in Christian lifestyle and self directed in action.* Others may have difficulty with that, so allow me an explanation.

In reverse order, the concept of being self directed is a high value for me and is radically different from being selfish or self-centered. By self directed I mean the person is able to initiate responsible behavior growing out of their best understanding of the application of the Gospel to a situation. This does not rule out the influence of the community which I said earlier is essential to the process; it does mean that the individual is not frozen into the mold of even the most vital community.

There is a vestige of the authoritarian view of God and Christian community which I am rejecting here. There is something incompatible between an autocratic view and the God of opportunity and incarnation. The contrast between the autocratic view and the flowing, graceful view of God is important. The idea that there is a single “ideal” outcome for life or situation in life seems limiting. The preferred view is the infinite possibility that can be experienced in the dialog of the mature Christian with the loving God to discover the ways life can be lived in response to the Gospel. The primary issue is my relationship to God and not rigid adherence to some doctrine or principle.

In answer to by those who object, yes, this is very risky for the community and the individual. It demands the utmost in maturity and judgment. That is why it is a goal of religious education for me, to bring

⁴Teilhard de Chardin, *Le Milieu Divin*, 24.

persons to reach out for their utmost in maturity and judgment as responsible Christians living in a world of change and challenge.

To return to the first element, being authentic in christian lifestyle is integral to what I have just said. Please notice that I have said *authentic* rather than *consistent*. There is an inheritance from systematic theology which tells us that we must be logical above all else. That is not bad, as far as it goes. It does run the danger of making logic the diety, however. My preference is that the Christian learner become authentic. New insights, newly valued truths, changing situations may call for actions or responses that are not at all logically consistent with earlier decisions. I long for the pilgrim/learner to understand that changing direction or decision on the basis of these is perfectly acceptable.

Added to these two elements I also want to preserve the roots of the learning/changing process in the community. The constant negotiation with those "of the household of faith" tends to be the flywheel in the system that makes the risk an acceptable factor in this product of relational religious education.

Dialogue as Normative

The common life experience which serves as a conceptual model is dialogue. The research in premature death now implicates the lack of dialogue as one of the stressors which can erode full life. I see the model as having at least three applications in religious education; there are, doubtless, others.

The teacher and learner are in dialogue. Authentic dialogue involves both honest sharing and caring listening. In teaching/learning settings the persons in dialogue really express themselves. They also sincerely hear one another. The designated teacher's gift may be valuing the learner enough to hear the expressions shared, and avoiding the ego satisfying need to always have an answer (or worse *the* answer). Really listening is a catalyst to the dialogue process and will lead to our being heard.

Values for living are in dialogue in creative religious education. "Life is a choice" may be an over-used motto, but it is true. Most of the soul wrenching experiences in life are when our values come into conflict. If we modeled in the religious education process how values are in constant dialogue, our learners might be able to cope with the complexity of real life where there frequently is not a right answer opposed to a wrong one. Mature religious persons are able to make complex judgments in a complex world, assured that God can bless their sincere best effort.

The dialogue with life puts my religious journey in context. Religious education should prepare persons for a real world environment. That world has risks—you can be wrong—you can be aware of values that others don't see or recognize. Pain is one of the facts of real life; incarnation resulted in crucifixion. Life is also laughter and wedding feasts. The mature person emerging from good learning dialogue should be able to embrace life whole; honor God who gave it; and be a creative disciple.

Conclusion

The religious education dream grows best in a caring “family” process where love is the currency and where to share doubt is as acceptable as to share convictions. The community and its “God values” make bearable the risk of authentic Christian lifestyle. Dialogue enhances the value of individuals at whatever stage of maturity and points forward toward the “fullness of Christ”, the person we were each created to become.

The Care and Feeding of a D.R.E.

Julia Kimberly Casey

You now have a Director of Religious Education (fondly called a D.R.E.). You have either gone through the long process of hiring a civilian or you inherited your D.R.E. upon arriving at your new assignment. Whether you chose or inherited your religious educator, he or she is an important part of the chapel program.

It is important that you understand a little about your D.R.E. to provide the care he or she may need to attain your mission. Providing this care will extend the life expectancy, the creativity, and the loyalty of your religious educator, enhancing ministry in your community.

Such might be the first paragraphs of a manual designed to assist in the care and nurturing of a Director of Religious Education.¹ Such a manual does not exist; this article is a beginning.

Areas of Interest for Your D.R.E.

The first step in understanding your religious educator is to familiarize yourself with areas of special interest for military religious educators. First, most of my peers working with the military have at one time struggled with the question, "*Who am I?*" Since most of us were denominationally trained, our background is closely aligned with the church. We tend to equate religious education with our church's mission. Our rules were identified by our relation to our church and what we did there. In the

¹The term religious educator will be used interchangeably with Director of Religious Education.



Julia K. Casey is the protestant Religious Education Specialist at Fort Knox, Kentucky.

military, we are forced to redefine our role to fit the pluralistic setting, and that implies a redefinition of self.

We must also ask, "*Is what I am doing valuable?*" The amount of money expended each year on salaries, curriculum and materials for the religious education program suggests that it has a high priority. However, some D.R.E.'s have the sneaking suspicion that chaplains hire civilians, not so much for specialized expertise, but to have someone responsible for the tasks which the chaplains don't want to do. They are left to wonder if those tasks are really important.

The next question is, "*Do you love me?*" Most human beings want to be liked, and want to be told that they are liked. We need approval. D.R.E.'s sometimes fail to make their needs known, assuming that chaplains will understand these needs. After all, chaplains are pastors. They should be able to read our minds. And so we wait, year after year, and supervisor after supervisor, wondering if the lack of affirmation is really an accurate commentary on the quality of our work.

Associated with this problem is the regular turnover of chaplains. It is all too easy for a chaplain, serving at an installation for two or three years, to forget the long years that the D.R.E. has served that installation prior to that chaplain's arrival. The result can be a total lack of recognition of the D.R.E.'s important service.

The next question is, "*Do I belong?*" As ministers, our lives are closely intertwined with those of our parishoners. We associate so closely that it comes as a shock to find that we are different. I am always reminded of this on training holidays, when military personnel have the day off, but civilian personnel must work. I don't mind the work; it is more difficult to accept the fact that I do not completely "belong."

Associated with this is the second-class citizenship of being neither officer nor enlisted. Sometimes this is an advantage, because it makes it easier to cross the lines—to have friends in both groups. Often, however, it makes personal support difficult.

Then I must ask, "*Can I survive in the civilian personnel system?*" There are a number of problems. The first is the constant change of military supervisors. This is particularly stressful when the supervisor and the D.R.E. have worked closely or well together. Of course, some people learn to use the changes to their advantage. A civilian can usually outlive a difficult military supervisor.

The most difficult changes for me are the changes in policy that accompany changes in supervisors. The superficial changes are usually clear; the new boss will state his preferences concerning office hours, correspondence, and other minor items. The more involved adjustments have to do with personality or theology, are seldom as clear, and have the potential of being far more traumatic. It is terrible to be six months into a new administration, recognize that the old rules no longer apply, and not to be able to get a clear reading on the new rules.

Along with the changes of rules come the reorganizations. Sud-

denly, some people have new jobs; others have new titles; all have new relationships. This happens in most large bureaucracies, of course, but that fact does not make the reorganizations less trying.

Another personnel problem for the Religious Education Specialist (D.R.E.) is the "excepted" status. D.R.E.'s do not have to compete with persons outside their specialty. The advantage for the chaplaincy is that a secularly trained education specialist without a religious background cannot compete for the D.R.E. position. The disadvantage is the ineligibility of the D.R.E. to move into the secular education specialist positions in the event that a reduction-in-force eliminates the D.R.E. slot. The fact that most Civilian Personnel Offices are not very familiar with the expected status often creates much irritation. Some other career fields are also classified as excepted, but only a handful of civilian personnel are so classified. This makes it very important for the chaplain to read the regulations and to be alert to civilian reductions-in-force, as well as other personnel policies and actions.

Another important question is, "*Can I take risks?*" Many religious educators are afraid to take risks, fearing lack of support, disapproval, or failure. Chaplain Randles, one of my former Post Chaplains, imparted a nugget of wisdom to me when he asked, "When will you learn that it is easier to ask forgiveness than to ask permission?" That was reassuring to a person who was afraid of risk. Fear of taking risks can result in lethal stagnation for a military religious educator.

Perhaps the toughest question for a religious educator is, "*Where can I go for support?*" Everyone knows that military families experience hardships as a result of their frequent changes of assignment. I contend that civilians who work closely with the military also experience hardships that result from the reassignments of military personnel. Religious educators are heavily involved in the lives of their parishoners. When those parishoners move, the religious educator's support system goes with them. The D.R.E. finds it difficult to establish a support network of other civilians, because the number of civilian professionals in the chapel office is so small. Maintaining close ties with a civilian church is difficult, because the D.R.E. is involved with the chapel program at the same times that civilian churches have their programs. Therefore, the only effective support network for the D.R.E. lies with military personnel. The fact that those personnel move frequently creates great stress for D.R.E.'s.

Diseases of the Trade

Once involved in a certain type of behavior, it is very difficult to change. Religious educators as well as other professionals often fall in one of these patterns:

Get-it-done Gertrude: This is the professional project officer. Due to the complicated connections and relationships established over the years, the civilian religious educator has cultivated a tremendous system to

accomplish a mission. The possibilities are endless. The danger is when the individual becomes the “right arm” of the religious program instead of concentrating on religious education.

Cruisin' Charlie: Looks busy without much effort. Usually he has tremendous knowledge of the civilian personnel regulations. The military system, due to the constant rotation of supervisors, *can* provide a smooth ride.

Tidal Wave Tom: Functions in waves. His ministry is always fluctuating. Sporadically, his energy and creativity roll over like a breaker. You can see the tidal wave building; most people in his path are overwhelmed.

Pretty Please Paula: Paula timidly raps at the door, asking permission to do her job. She is adaptive and passive. Approval of her parishoners, supervisor and colleagues is her number one priority.

Volcano Valerie: Closely associated with Tidal Wave Tom. The difference is that with Tom you can see the energy building. With Valerie the energy and ministry explode without warning.

Dug-in-Don: Firmly rooted in the religious program and the installation framework. Often involved in other supportive activities, Don builds the religious education program around his personal style, abilities and personality. To dislodge this individual would mean shaking the very foundations of an installation religious program.

All of us at one time may fall into one of these patterns of ministry; perhaps we create a unique one. It would be better if religious educators, chaplains and chapel activity specialists would consider the underlying issues that lead to these problems. We could encourage healthier patterns.

The Underlying Issues

The earlier mentioned areas of concern and illnesses of the trade seem to cluster around several areas.

Identity

A search for identity has long been a problem for religious educators. The problem begins with the lack of a firm definition of religious education. The history of Jewish education goes back further than the Babylonian exile. Christian education began only several hundred years ago. At first there was no need for parochial schools, because all education was religious. However, when the colonies formed a nation, they wrote into the Constitution the principles of separation of church and state. The Roman Catholic Church developed a system of parochial schools while, for the most part, protestant churches did not. They borrowed from Robert Raikes, an Englishman, the Sunday School system he had begun for poor children who worked in factories six days a week. There were several Sunday Schools in the United States by the nineteenth century. They

began as nondenominational institutions.

During the first part of the nineteenth century, the Sunday School was virtually the only Protestant educational ministry. It was followed by development of youth groups and missionary societies. Soon followed vacation church school, weekday ministries, resident and day camping, fellowships and encounter groups, church membership classes, graded choirs, weekday clubs, family clustering, retreats, small relational groups, family-life education, hospital ministries and others.

These are all a means to an end or, if you will, vehicles to carry cargo rather than the cargo itself. Then, "What is the cargo?" To each faith area it will be different. I believe each religious educator must decide what their cargo is in order to solidify their own identity. Kenneth L. Cober, in his book, *Shaping the Church's Educational Ministry*, describes the cargo for me more accurately than most. He states that religious education "is to provide a basic understanding of the biblical revelation and develop a growing relationship of the learners with God and his purposes."²

Sara E. Little, author of "Theology and Religious Education" offered four summary statements about religious education. One has particular relevance here. It is:

There is a gospel message which is independent of the various processes by which it is communicated—a message which becomes available in different ways, depending on the particular process operative at any given time.³

This indicates that, although many of us scurry to and fro seeking to be defined by the programs we envision, establish and coordinate, there is a basic message which should determine our course. A religious educator must concentrate on the message, which is independent of red tape, doctrine, and methodologies.

A second issue in identity is that of autonomy. Autonomy is

"a person's inner capacity to govern oneself when there must be a balance between one's own needs and values and the demands and needs of the congregations."⁴

Christian existence requires equal attention to body, mind, and soul. Matthew 22:37-40 tells us:⁵

. . . you shall love the Lord your God with all your heart, and

²Kenneth L. Cober, *Shaping the Church's Educational Ministry* (Valley Forge: Judson Press, 1971), p. 14.

³Sara E. Little, *Foundation for Christian Education in an Era of Change*, "Theology and Religious Education", (Nashville, Tennessee: Abingdon Press, 1976), p. 36.

⁴Charles L. Rassieur, *Stress Management for Ministers* (Philadelphia, Pennsylvania: The Westminster Press, 1982), p. 54.

⁵All biblical references are from the Revised Standard Version.

with all your soul, and with all your mind. And the second is like it, you shall love your neighbor as yourself. On these two commandments depend all the law and the prophets.

This scripture passage assumes that we are in charge of ourselves—body, mind and soul or we could not love God to our fullest. Edgar Mills initiated the idea of an intentional minister. Intentional ministry is “purposely directing one’s life as much as possible rather than allowing it to be determined by past and present pressures.”⁶

In his book, *Stress Management for Ministers*, Charles L. Rassieur suggests that the “self is weakened when ministry is organized around drives and needs that own the pastor (or religious educator) instead of the pastor (or religious educator) being in charge of these motivations.”⁷

An autonomous individual has more to give and can freely respond to the needs of individuals. This does not indicate an attitude of self-love or selfishness but a recovery of self in order to minister more effectively.

Ministry that has as its purpose to express the love of God and the love of neighbor requires the basic affirmation of one’s self and care for one’s self-ministry in the parish for Jesus Christ must begin with the recovery of self by the individual. . . . (The individual) who unashamedly affirms his or herself will be in the best position for dealing with the multiple stresses of modern ministry.⁸

After struggling with this concept, I realized I was dealing with the early basic Christian concept of servanthood. Are we not called to be servants like Christ? Somewhere along the line religious educators have confused the concept of slavery with servanthood. Slavery implies force; servanthood implies choice. I claim my selfhood and enter into serving the one who made my wholeness a reality. “For Christians, obedience to God does not mean the surrender of self-hood, but a willing commitment of energy, talent and reason to the purposes of Christ.”⁹ Or in other words:

If we cannot say yes to ourselves we cannot offer ourselves unselfishly to anyone else; we can surrender to them, but we will have lost the gift that we were asked to bring.¹⁰

Stress

There are basically two forms of stress, eustress (caused by a pleasant

⁶Rassieur, p. 50.

⁷Rassieur, p. 49.

⁸Rassieur, p. 43

⁹Ibid., p. 55.

¹⁰Ibid., p. 37

stressor) and distress (caused by an unpleasant stressor). This means good things cause as much stress as bad things.

Where does stress fit in with the career of a religious educator? The answer is simple—all the way through. The joyful moments of a successful First Communion and the frightening moments of a lost child are both stressful.

Continuous stress can lead to “burnout.” Most professionals have heard this term. Edelwich and Brodsky in their book *Burnout* identified four stages of the professional burnout syndrome:¹¹

- Stage one: Enthusiasm
- Stage two: Stagnation
- Stage three: Frustration
- Stage four: Apathy

It is best to deal with stress before it gets to the burnout stage. You can 1) avoid the stress, 2) reappraise the stress as less threatening, or 3) reduce the anxiety state itself.¹² The principle point in managing stress is setting priorities and goals. You must determine what is valuable in life and decide not to fight over things that are not important. Becoming aware of this fact is the first step to stress management.

Overextension

One of the worst causes of “burnout” and stress is overextension. Religious Educators seem to collect responsibility. For me, the first time my installation chaplain told me to work only forty hours a week, I thought he was displeased with my performance. It never occurred to me that he was taking care to conserve my energy. Establish a personal job description. Be aware of personal limitations. Channel your energy into areas of real expertise and priority.

Support

The next issue for a religious educator is very difficult. It is the question, “Where do I get my support?” The first step in being supported is to be open to the possibility.

A civilian church is one source of support, although not always the easiest to tap. For the most part, our duty takes us away at the times when the church members gather. However, there are ways to maintain ties through small Bible studies, special services, and potlucks. A church can be very meaningful.

Competency

In reality, civil service has given religious educators a real boost; they have

¹¹Rassieur, p. 19

¹²Charles Spielberger, *Understanding Stress and Anxiety* (London: Harper and Row, 1979) p. 90.

made us a career field. Therein lies the danger. We could in fact concentrate on being professional educators and avoid the tension of ministering.

As professional educators, continuing education and update is of the highest priority. We owe it to ourselves to offer top quality expertise to our parishioners. Does this mean we are to know everything about religious education? I certainly hope not. As far as I can tell there has been no consensus as to what a religious educator should know. This is where good management skills enter. Some call it "passing the buck." Managers say "delegating responsibility." Ministers tactfully call the same concept "multiplying yourself." It simply means finding someone, hopefully with the expertise you lack, to help you.

Measurability

How will you know if you are successful? Measuring response in ministry is extremely difficult. Ecclesiastes tells us, "In the morning sow your seed, and at evening withhold not your hand: for you do not know which will prosper, this or that, or whether both alike will be good."¹³

At a time when I was discouraged, I experienced two very uplifting situations. After a performance of a summer youth chorus in one of our main chapels, I began to take down equipment to make way for the next service. A voice behind me asked, "Hi, remember me?" Turning I found a very nice looking young West Point Cadet smiling broadly. Immediately, I recognized one of my former youth from a group several years earlier. He said simply, "I made it!"

Two weeks later, after making an announcement requesting leaders for Sunday School, I was standing in the foyer of the chapel. A voice asked, "Do you remember us?" Turning around, I admitted no recognition of the young man and woman standing before me. They introduced themselves as a brother and sister who had been in my Basic Christianity Class nearly eight years earlier. They said, "You taught us about being Christians, and we want to teach Sunday School." They have been very faithful teachers.

I find it more than coincidence that these two incidents occurred so closely together, with the same type of words, and at a time I needed to see some response. Ecclesiastes says it more profoundly: "Cast your bread upon the water, for you will find it after many days."¹⁴

Back to the Basics

It has always been interesting to me that religious people in full-time service often turn last to religion. As mentioned earlier in this article, one of our true crises is identity. Understanding who we are and whom we serve is not only the most difficult part of our journey but the most freeing. The

¹³Ecclesiastes 11:6

¹⁴Ecclesiastes 11:1

monumental nature of our task can seem overwhelming, especially if we make the familiar mistake of believing we are all alone.

It would certainly be easy to run and hide, as did Elijah in I Kings 19. Jezebel had sworn to kill Elijah, so he fled into the wilderness and sat down under a broom tree. He slept and was fed by angels to become stronger for his return journey. He then traveled and hid in a cave where he kept repeating to God, "And I, even I only, am left." God showed Elijah that there was a righteous remnant. In the same chapter, he called Elisha who "...arose and went after Elijah, and ministered to him." Taking responsibility for ourselves does not mean going it all alone. For a Christian, it means staying in touch with God even more.

Being an autonomous intentional minister of religious education means getting back to the basic relationship with the one who calls us to be his servant and who first served us. It means clearing up the static of red tape, regulations, budgets, blame, fault and responsibility. It means focusing on the cargo we are dedicated to transporting. It means staying in touch with ourselves. It also means staying in touch with our church, family and peers. It means staying in touch with not only *the* Life Supporter but the other life supporters around us.

A Word to Chaplains Who Supervise

I would be remiss not to say to chaplains that from a religious educator's point of view, there are things you can do and know to support your D.R.E.

First, get to know your religious educator and allow her or him to know you. This person is a very important member of your staff. A large part of your budget goes to the religious education program. Much of the institutional memory and continuity lies in that position. An early investment of time will pay off later.

Next, install an autovon line for your religious educator's use. Your employee needs to be able to keep in touch with other religious educators. In the Army, religious educators are fairly close and depend on each other for support.

Further, become aware of the built-in civilian award and incentive program; use it. In *Effective Management—A Humanistic Perspective*, the authors surveyed fifty different organizations.¹⁵ They asked employees to rank what they really wanted from their jobs. The top three concerns of employees were:

- full appreciation for work done,
- feeling "in" on things and
- sympathetic understanding of personal problems. The employers also rated what they *thought* their employees wanted. The top three were:

¹⁵Joseph P. Cangemi and George E. Gutschalk, "What Employees Really Want From Their Jobs," *Effective Management—A Humanistic Perspective*, (New York: Philosophical Library, 1980), p. 18.

- good wages,
- job security, and
- promotion and growth within the company. This research suggests that the need for recognition is very powerful.

It is also very important to know what the regulations permit the religious educator to do. Knowing these regulations is important to avoid the misuse of the trained educator. The religious education program is yours. Even if you have a professional in charge, it is still your responsibility. Keep up by visiting and participating.

Insist that your religious educator be a professional by updating his/her training, maintaining denominational ties, learning the military system and knowing how to function in it. Model for other chaplains and enlisted personnel professional regard for your religious educator.

Many chaplains make the mistake of equating Sunday School with religious education. Expand your own horizon and insist that your religious educator broaden his or her view. If not, you will end up with a highly paid Super Superintendent Sara.

Be a pastor to your religious educator. Listening outside your role of supervisor is difficult. Being a good pastor without judging is a sign of great maturity. Allow your religious educator to pastor you. He or she could be your richest ally.

Finally, do not pass on your problems. If your religious educator does not meet the expectations of the role, first check the fairness and appropriateness of the expectations. Then, challenge the educator. Give support and guidance to change. You may be what they have needed for years. Do not bear grudges. If you had a bad experience on another installation, do not expect all religious educators to be alike. Face reality. If this person is not doing the job, take steps to change the situation. The program you save may be your own.

A Note to Religious Educators

Who is ultimately responsible for a religious educator's well being? Is it the chaplain? I must admit to spending the majority of my years believing the chaplain to be charged with my care. Only recently have I realized that I am responsible for myself.

Religious educators, both in a military and civilian environment, must face reality. *We are responsible for ourselves*—our victories and our losses. You can make it easier on the chaplain by telling him what you need. If it becomes evident he cannot or will not meet your needs, then it is up to you.

Conclusion

Being a religious educator on a military installation is not an easy task. We are expected to be skilled technicians, diplomats, mentors, and flunkies. Religious educators are often very creative people. Chaplains and D.R.E.'s

need to work together to create an environment in which both can perform effectively.

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Letter to a New MACOM Director of Religious Education

Linda M. Scales

Welcome to the religious education ministry team in Europe. As I prepare to leave, I have some perceptions, observations and hopes to share with you. I want to do this for three reasons:

- It is important for me to reach a closure here and to understand what it has been like to be here, to work and invest here.
- Transitions are important for you and for me. You won't suddenly appear here and I won't mysteriously find myself somewhere else. We both need to be aware of the complex dynamics of our transitions so we can learn from the process and insure it does not inhibit our "start up" in the new place.
- I want to share my observations concerning the ministry here, so you can rapidly get into the midst of the program and work comfortably and effectively here.

Training Religious Educators

As a Director of Religious Education in a Major Subordinate Command in Europe, you will be a consultant for at least 22 different communities. In this command that includes four countries and over 150,223 square miles.

Obviously you can't be responsible for turning on the lights prior to Sunday School in each location, so the work is a bit more consultative and long distance than in the states. In order to provide close, direct supervision of religious education programs, in some of the various communities, religious education workers, paid and volunteer, serve both Catholic and Protestant programs. You will provide these people training, support and counsel however possible. Specifically that has involved:



Linda M. Scales, 21st SUPPORT COMMAND Director of Religious Education in Mannheim, Germany, from June '80 to December '83. Music Education (B.S.) and Education Administration (M.S.) degrees from Kansas State University and Master's in Educational Counseling from Boston University.

- A yearly week-long Europe wide Religious Education Conference at Berchtesgaden. Stateside guest speakers at this conference have included Dr. John H. Westerhoff III, Don Marsh and Richard Avery, and Dr. Locke Bowman III. MACOM D.R.E.'s work together to plan this conference and some present modules at the conference.
- A yearly four-day major subordinate command conference has also been held to upgrade religious educator skills in teacher training, program planning and working with volunteers. You will co-lead this conference with the other MACOM D.R.E.'s. For the last two years this conference has been held at a beautiful Catholic convent near the Black Forest.
- Quarterly day-long sessions include preparation for Advent and Lenten programs with ideas for family, Chapel and classroom. Workshops are also conducted to aid in the development of summer school programs. Children's church, children's liturgies and creativity in teaching have also been the subject of training.

You will frequently be asked to conduct teacher training workshops in the various Chapel communities. Other events you may be asked to lead could include:

- Youth retreats
- Family retreats
- Parenting classes
- Marriage enrichment events
- Workshops or retreats for women and/or men in the military
- Parish council training sessions
- Etc., etc. The Chaplains can be very creative in their requests!

Learn to love your car because you will be on the road a lot! One consolation is that autobahn driving does wonders for your prayer life.

One of the many concerns we have here is ministry with teenagers. Many teens did not want to come to Europe and are very frustrated by the experience. They may have only one (or no) TV channel, and not easy access to the familiar fast-food teen delicacies. They may not have a wide variety of classes in school, may have to live in a boarding school, or spend hours on a bus to get to school. They cannot drive until 17 years of age, whether they have a stateside license or not. Many feel very constricted living on a military installation, and others feel very isolated from American friends because they live on the German economy.

We encourage Chapel youth leaders and provide them training opportunity. In addition, this command sponsors both a junior high and senior high summer camp held at a German camp site, and a music camp that was held in Berlin this past summer. In the last three years, I have spent 30 days at youth camp. That is to say we regard youth ministry as very important and strive for effective chapel youth groups in each community.

We feel fortunate that the camping program and other training opportunities are shared with Air Force personnel. The chapel communities here may include Army and Air Force families. We try to minister to

American families in Europe, not separating the families' sponsoring unit and the entitlement to chaplaincy services. The association with the Air Force Chaplaincy has been very rewarding.

A Different World

Some differences I have observed in being a D.R.E. in Europe and being a D.R.E. in the States are as follows:

- The distance to cover. A consultation with another D.R.E. or a teacher training workshop may involve two days travel time. Most trips are a day long, but some training tours extend to a week.

- A MACOM D.R.E. serves a large number of chaplains and D.R.E.'s, who are free to use or not to use her services. You will find yourself being "hired" more frequently by some chaplains than others. Some chaplains will not request, or need, your services. It is a goal of the religious education office to respond to all the expressed needs of the communities within the command. The style is primarily responsive, rather than generating programs and trying to "sell" them to the communities.

- Ordering time. It may take nine months to a year to receive appropriated fund orders from the states. Advance planning takes on a new meaning as summer camp materials must be selected a year in advance to insure having required books and supplies for the event. Our command has developed a religious education resource center to assist chapels by making materials readily available. If a group decides to begin a Bible study, it would be unfortunate to have to wait nine months for a specific study book. We also facilitate trading of resources between chapel communities, and sincerely try to help each other with supplies and materials.

- The challenge to creativity. Being in Europe the possibilities for ministry and religious are greatly expanded. Consider having Catholic confirmation services in Rome or the Cologne Cathedral, Bar Mitzvah or Masada in Israel, studying the life of Martin Luther where he lived and served, or studying the missionary journeys of Paul where they actually took place. We are only limited by a willingness to do long range planning and deciding where to invest our energies. This is truly exciting ministry.

Suggestions

I have a few suggestions, some personal and some professional:

- Study the German language and get to know Europe and the people. This will greatly enhance your total experience here. Your comfort level will be greatly increased if you have at least a survival knowledge of the German language.

- Don't try to mold religious education here to stateside civilian models. People want to travel while here and that can be built into the program. Church history can be taught by visiting cathedrals. Faith and spirituality can be better understood by a trip to Lourdes. The family can be given

support and affirmation by a weekend seaside or mountain retreat. Again, the possibilities are only limited by imagination and willingness to plan.

- I believe chapel priority should be given to families in Europe. Pressure on military families is frequently intense, but especially here, because of culture shock, intensive field exercises and lack of support frequently provided by the extended family. Housing, or the lack of adequate housing, is a complicating factor often experienced by Americans overseas. Many families must endure separation awaiting the availability of housing. How can the chapel better assist, support, and affirm family life? I believe that question needs to be asked frequently. God's pilgrim people in the military need the church.

I realize as I reach the conclusion of this letter, it is difficult to close. There really is a lot to be said for and about the religious education ministry in Europe, and I don't want to overlook important elements. I also recognize that it is difficult for me to conclude this letter because it becomes symbolic of closing my ministry here. It has been a meaningful and rewarding experience for me and for my family. I give thanks and celebrate our time in Germany. I pray sincerely that God will richly bless your work, and that the Kingdom in this part of the world will be enhanced because of your presence here.

The D.R.E. as Ecumenist in the Pluralistic Military Community

Edward J. Horan

If there is one work that characterizes the field of religious education in the military community, it is "pluralism." Strictly speaking, this pluralism is not ecumenical, but inter-religious. Directors of Religious Education (DRE's), like community or post chaplains, are not only responsible for Catholic, Protestant, Jewish and Orthodox programs. Looking beyond Christianity, they are obligated to provide a total religious program designed to meet the needs of all faiths—Islam, Baha'i, and so forth. Practically speaking, however, due to the comparatively small percentage of non-Christian service members in the Army, our chapel programs are predominantly Judeo-Christian, so it is here that we will concentrate our focus in defining the religious plurality in which the DRE is called to minister.

With regard to Protestantism, the plurality is manifested by the various denominations represented in the General Protestant congregation as well as in the lay-leader-led denominational services. The plurality that exists within Catholicism is more subtle, less easy to define, but none-the-less real. It becomes evident in the common use of such labels as "progressive," "conservative," "pre-Vatican II," "RCIA,"¹ or "Tridentine." Within Catholicism there is also a significant liturgical pluralism brought about by the influence of the culture of the worshipping community: witness the difference between a Mass on a university campus and one

¹"Rite of Christian Initiation of Adults:" The revised rite of baptism in the Roman Catholic Church which recognizes the practical as well as theological primacy of adult baptism. Often used as an adjective; e.g.: "a progressive RCIA parish."



Mr. Horan is the community director of Religious Education for Mainz Military Community in Germany. He received his B.A. in Religion and Religious Education ('75) and M.A. in Theology ('78) from The Catholic University of America, and worked as a staff assistant for several committees of the National Conference of Catholic Bishops for four years before taking his present assignment. He is married and has two sons.

in an Hispanic inner-city community. Much could be added to these descriptions; suffice it to say here that this religious pluralism constitutes one of the greatest challenges the DRE faces in the military.

Given the nature of this pluralism, the success of religious education programs in the military community hinges on the ability of the DRE to avoid the pitfalls and to take full advantage of the creative opportunities such a context offers.

Practical Implications

The DRE working in the private sector would most likely work for an organizational body, parish, or congregation within a specific denomination and could be reasonably sure that the pastor, supervisor, co-workers and parishoners would all share the same basic beliefs and understanding of what the Christian faith requires of us educationally. In contrast to this, the position of DRE in military community requires of the incumbent daily interaction with Christians of other traditions, designing and administering programs for, and alongside of persons who may have very different visions of what Christianity entails in terms of belief and practice. The DRE and the supervisory chaplain will not necessarily be from the same denomination. With regard to Protestant programs, the students and teachers in the program will most likely be a denominationally heterogeneous group. This can give rise to delicate situations in the classroom, such as a child from one denominational background asking a question specific of that tradition to a teacher who comes from a totally different background.

In curriculum selection and development, the DRE must carefully consider the nature of the religious diversity of his or her particular community: What denominations are represented? What are the parishoners' expectations of the various programs? Where can the community, or segments of it, be located on the continuum between liberal and fundamentalist? How well represented are the Pentecostal branches of Protestant Christianity? In Protestant religious education programs, where the curriculum is carefully pre-selected and organized into two "tracks" in response to the great diversity that exists within the General Protestant congregations, the DRE must ask whether or not it is always the best solution to use just all Track I or all Track II curricula, or whether one should selectively choose from both to further tailor the curriculum to the needs of a particular community.

While the Catholic community is denominationally homogenous, the plurality that exists requires that the same care be taken in curriculum selection and development. While there is a pre-selection process, it is not nearly as directive as the Protestant process. On the other hand, this gives the DRE the "luxury" of having many more curriculum options from which to choose, but on the other hand, it brings with it the challenge of having to determine which curricula are best for, and would be most acceptable to, the parishioners—parents and teachers alike.

The religious diversity of the military community also makes

demands on the DRE in terms of religious language—manifest in such tasks as recruitment of volunteers, addressing congregations, and advertising programs. For example, to address a General Protestant congregation on the need for volunteers in the parish's "catechetical ministry" might, in some cases, be about as profitable as trying to convince a Catholic parish of the value of a particular curriculum because it "stands on the Word."

Finally, the challenge of ministering in a pluralistic religious community manifests itself in how the chaplains and parishoners view the nature of religious education. What should it encompass? Should the programs be evangelistic, or nurturing? For what age groups? Is there a place for secular programs such as the multitude of effectiveness training programs, and the like, or should these not be allowed under the aegis of religious education because they are not explicitly Christian?

A Critical Need

Given this complexity of outlook and benefits, it is vital, even essential, that the DRE come to some understanding, however limited, of the denominational diversity that exists within our communities and programs in order to minister effectively within the military context. I would like to propose a threefold approach for accomplishing this task. First, the DRE must bring to the position a personal appreciation for religious traditions other than his or her own, or at least have the potential for such appreciation. Secondly, the DRE should survey the community, formally and informally, to find out specifically which denominations are represented within the community. Thirdly, the DRE should make the effort to acquire a certain amount of specific knowledge about the nature of Christian diversity: e.g., what do the denominations represented in our programs believe? What are their main doctrines? What are the main lines of division between various denominations? On a more foundational level, one should also ask: "Why do different expressions of Christianity exist at all? How do doctrinal differences arise? What are the theological, psychological, and sociological factors that have given rise to various interpretations of the Gospel event? As I have demonstrated earlier, these are eminently practical concerns for the military DRE; however, the attempt to seek solutions to them, especially with regard to the third area, is a life-long task.

A Foundational Theology of Christian Pluralism

In response to this need, I would like to offer a foundational approach to the question of denominational differences based on the work of the American theologian, H. Richard Niebuhr. It is my hope that, far from presuming to provide a detailed analysis of each of the major Christian churches and bodies, a foundational approach will give the reader a broadly applicable means of understanding some of the reasons for the pluralism that characterizes Christianity today.

The starting point for this approach is the question: What is the relationship between Jesus Christ and the concrete ways we exist on a daily basis in time and space? Flowing from this: What should our position as Christians be towards all the institutions that shape our lives: The state, the military, business, the arts, the economic and political orders, the countless "products of man" that constitute human culture and influence the way we live and practice our Christian faith? Christians have been asking this question ever since Pentecost. And ever since then, they have been coming up with a multitude of answers spanning the spectrum from the early Christian communities which saw an intrinsic incompatibility between certain key elements of Graeco-Roman culture and membership in the Christian community, all the way to certain contemporary evangelists who see in American democratic society an expression of all that is truly Christian.

Niebuhr proposed that all of the Christian responses to the question of the relationship between Jesus Christ and human culture, throughout history, could be categorized under one of five models.² At one extreme would be those who see in the call to follow Christ the requirement to reject all that is human. Niebuhr labels this the "Christ against culture" model. At the other end of the spectrum are those who hold that Christ can be encountered in the finest ideals, dreams and aspirations of humankind. Between these extremes, Niebuhr posits three intermediate models which, each in its own distinctive way, recognize the need for both answers, yet tries to maintain them in some sort of healthy balance. The first of the three intermediate models is called the "synthesist" model because it reconciles both extremes by showing how the Christian life is an interweaving of both Christian revelation and human culture. The second intermediate model is called the "dualist" motif because, while it recognizes that we cannot divorce ourselves from human culture, our relationship with it is somewhat of a paradox: Christ calls us out of the world, yet it is impossible for any human being to live, so to speak, "outside" of human culture. Finally, the "conversionist" model seeks to reconcile the two extremes by demonstrating that the Christian life involves the transforming presence of Christ in the world, a presence that transforms all that is human into a new creation. A more detailed examination of each of these models, as well as of Niebuhr's own critiques of them, will allow the reader to see more clearly the nuances of their similarities and differences and will illuminate their usefulness in understanding the religiously pluralistic community.

Christ Against Culture

This model characterizes those Christians who see the authority of Christ as such an absolute that all claims of human culture to man's heart must be categorically rejected. In this model, exemplified for Niebuhr by Tertullian and Tolstoy, human culture is the realm of sin, under the dominion of

²H. Richard Niebuhr, *Christ and Culture*, (New York: Harper and Row, 1951).

Satan. We find this model exemplified rather strongly by the churches of the first and second centuries which required that in order to be accepted into the Christian community, one must totally reject Graeco-Roman society and culture: its literature, its philosophy, its music and arts, its theatre, and its military and political institutions. Later on we can see it in the monastic movements that began in the fourth century and reached their height in the Middle Ages: individuals, and later entire communities who, in response to the call of Christ, left society in order to follow him unencumbered by sinful human culture.

No one can accuse this model of paying lip service to the radicalness of Christ's demands in the Gospel. This answer to the question of the relationship of Christ and culture needs to be given because without it all of the other Christian responses lose their balance. It is those who choose the most radical of all Christian lifestyles who constantly, silently, simply by their example, call us all constantly to re-examine and deepen our commitment to Christ.

There is a major flaw in this model, however: it is impossible to live a-culturally, totally devoid of culture or outside of culture. It is impossible to have the Scriptures without language; it is impossible for us to join with other individuals to form Christian bodies without customs, without institutions; it is impossible for us to give expressions to our fondest hopes, dreams and prayers of our hearts without art, music and poetry.

Christ of Culture

At the other end of the spectrum are those persons of every culture and every age who see no great tension between church and world. "Jesus [is] the Messiah of their society, the fulfiller of its hopes and aspirations, the perfecter of its true faith, the source of its holiest spirit."³ While there is evil in society, it is confined to bad institutions. If the bad institutions are removed, one will have a Christian society where God's Spirit can blow freely.

In our own times this model is exemplified by certain Christian television evangelists who proclaim an Americanized gospel of nationalism in which God has a special concern for our nation, and many blessings besides, if our leaders will but repent and go along with God's plan. A classic example of this was the "One Nation Under God" rally in Washington, D.C. in the summer of 1980.

The strength of this model lies in the fact that the acculturation of Christianity is inevitable and is profoundly significant for the extension of Christ's reign. By identifying Christ with what a society believes to be its finest ideals and noblest institutions, a way is provided by which men and women of that culture can identify with Christ. And as a result of this process, the Gospel is kept alive, never dying with past cultures, but

³Niebuhr, *Christ and Culture*, p. 83.

moving on in constant adaptation, meeting men and women in the heart of the situations in which they live.

The major drawback of this approach is that the identification of Christ with what is perceived by men to be the finest aspects of a particular culture creates the inevitable tendency to absolutize that culture. Christian faith becomes a saving knowledge rather than a faith which governs life; the person of Christ takes second place to the culture perpetuated in his name.

Christ Above Culture

Christians who hold this viewpoint see the ultimate impossibility of having *either* Christ *or* culture because they recognize that God is operative in both. He speaks to us through his Son, *and* he speaks through us through human creativity. Whereas the radicals of the first model do not take the gap between Christ and culture seriously enough, this third type of Christian appreciates the need for a healthy synthesis of the two. He recognizes that in addition to the law of Jesus Christ, there are the natural laws created by God as part of his creation and these, too, are just as binding. However, unlike cultural Christianity, the focus here is on whatever in culture will help us be better Christians, not on finding Christian reasons to exalt and absolutize the culture. In short the focus is more on "the culture of Christians rather than on the Christianization of culture."⁴

Examples can be cited throughout history and would include such Christian thinkers as Justin Martyr and Clement of Alexandria, as well as the early councils, who drew upon the philosophical systems of the day to clarify how Christians should live, and to define, in the face of countless heresies, how Jesus is divine in relationship to the Father and the Holy Spirit, and how he is human in relationship to us. The classic example of this motif is the great medieval theologian, Thomas Aquinas, who "combined without confusing philosophy and theology, state and church, civic and Christian virtues, natural and divine laws, Christ and culture."⁵

The uniqueness of this approach—and herein lies its primary value—is that it proclaims "that the Creator and Savior are one, or that whatever salvation means beyond creation, it does not mean the destruction of creation."⁶

Secondly, it provides an intelligible basis for the work Christians must do in cooperation with non-believers, without "selling out," so to speak, like the cultural Christian, in a way that robs him of distinctively Christian principles. Instead, the synthesist is able to provide for willing and intelligent cooperation of Christians with non-believers while maintaining the distinctiveness of Christian faith and life.

⁴Neibuhr, *Christ and Culture*, p. 128

⁵Ibid., p. 130

⁶Ibid., p. 143

The major drawbacks of this model are that it leads to an institutionalization of Christ and Gospel within particular cultures and does not face up to the reality of sin that is present in all human work by virtue of man's rebelliousness against God.

The last two models can be identified, more than the others, with specific churches. The dualist model finds its greatest expression in Lutheran theology while the conversationist motif is exemplified by Catholicism's sacramental outlook on the relationship between God and the created order.

Christ and Culture in Paradox: The Dualist Model

This group also attempts to reconcile the claims of Christ and culture with a "both/and" rather than an "either/or." Like the synthesists, they seek to do justice to the need to hold together as well as distinguish between loyalty to Christ and responsibility for culture. What is distinctive about the dualist is that he lives constantly aware of the ultimate conflict that exists between the righteousness of God and the righteousness of man. The dualist appreciates the fact that he does live and must live within culture, and that God sustains him in it and by it. Where dualists differ from synthesists is in their understanding of both the thoroughness and extent of human depravity. "All human action, all culture, is infected with Godlessness which is the essence of sin."⁷

Neibuhr views Luther as the greatest representative of this model. This can be seen in Luther's conviction that man is totally dependent on God's grace to redeem him. As a result he understood his life as a series of paradoxes: he is under the law, but also under grace; he is a sinner and yet righteous, he believes and yet doubts, he deserves God's wrath but is granted His mercy.

The strength of this model is that it mirrors the actual struggles of the Christian who lives "between the times"—between the inauguration of the Kingdom of God by Jesus, that requires us to live by grace and not by the glory that awaits us when the Kingdom is revealed in fullness. The greatest dangers of this approach are that it minimizes the importance of law and, because it emphasizes the depravity of culture, ceases to work for its transformation and so leads to cultural conservatism, as was the case with St. Paul's acceptance of slavery, and Luther's acceptance of class distinctions.

Christ, the Transformer of Culture: Conversionist Christianity

For Niebuhr, conversionist Christianity represents the mainstream of Christian history, represented most clearly by the author of John's Gospel, by St. Augustine, and by John Calvin. Christians of this type maintain the radical distinction between God's work in Christ and man's work in

⁷Neibuhr, *Christ and Culture*, p. 154

culture, "yet they believe also that such culture is under God's sovereign rule, and that the Christian must carry on cultural work in obedience to the Lord."⁸ Furthermore, and this is the crucial difference: the culture in which the Christian must live and work is desirable in and of itself. It is intrinsically good, as all creation is intrinsically good, albeit fallen. By the same token, the human person is also fundamentally good; his fall has not erased this, it merely corrupts his actions. Consequently, the present task, and eschatological hope, for Christians of this model is to be instruments of Christ working for the transformation of their culture, for its regeneration into a new creation, not its replacement by a totally other "new creation." The process by which this comes about is Christ's Atonement. He comes to man in his perverted and corrupted culture to heal and renew what sin has infected. By his life and death he makes it possible for men and women to see the greatness of God's love and the depth of their sin. And by his redemptive death on the Cross, he "restores what has been corrupted and redirects what has been perverted."⁹

This motif is foundational to the sacramental understanding of grace and divine presence found in Catholicism and some Protestant churches, a divine action that can transform ordinary elements of human culture into media of God's love: a bath into a Baptism, a marital contract into a spiritual union, oil into a healing balm, bread and wine into the body and blood of Jesus Christ. It is also found in the theology of John Calvin where, in a way that approaches the Catholic understanding of sacrament, he describes the way God transforms culture by encountering it in the totality of man's life. Thus, adhering to this theology is a very strong spirituality which upholds the possibility of attaining holiness simply by performing the responsibilities of one's earthly vocation to the best of one's God given ability.

In concluding our cursory overview of Niebuhr's models, it needs to be said that all of his models, all of the expressions of faith represented by his models, are necessary. While each person will have his or her preference, no one model is normative for all. All have their strengths; all, their weaknesses; it has not been my purpose here to evaluate them or choose which among them is "best." I shall have succeeded if the reader is able to take away from this excursion some understanding of the foundational differences that characterize Christianity, some appreciation for the wide diversity of *weltanschauung* that makes our faith communities so rich. It is only with such a breadth of acceptance and understanding that the DRE will be able to support fully the Catholic as Catholic, the Protestant as Protestant, the Jew as Jewish.

⁸Niebuhr, *Christ and Culture*, p. 191

⁹Niebuhr, *Christ and Culture*, p. 214

Looking Toward the Future

Earlier I proposed that the success of religious education in the military community would hinge on the ability of the DRE to take full advantage of the creative opportunities offered by such a pluralistic context. In this final section I would like to enumerate a few of those opportunities.

Precisely because it is pluralistic, the military community provides a much more fertile ground than civilian parishes (of any church) for ecumenical and inter-religious *rapprochement*. And the DRE, more than anyone else, is in a prime position to serve as a catalyst for such ecumenical contacts, designing and implementing programs that will draw on the diverse resources and traditions of the different faith groups, thus opening up to the people of the community the riches of other traditions in a way that will enlighten and enhance their own chosen ways. The opportunities for economical ecumenical contacts abound in our religious education programs: Vacation Bible School, women's and men's Bible studies, teacher training programs, community service and social action projects for teens, and so forth. What is fascinating to watch is how these often arise spontaneously among groups of parishioners, probably as a result of months and years of "rubbing shoulders" with persons of other traditions in the same chapel facilities.

At this juncture two cautions are necessary. First, I am not proposing that all current religious education programs be replaced by ecumenical and inter-religious programs. It will always be the DRE's primary function to work with individual chaplains to develop and implement programs that will meet the separate and distinct needs of the various faith groups represented in the community. I do wish to stress, however, that in terms of being able to be a guiding force in the midst of the "grass-roots ecumenism" that buds forth in our communities, the DRE has a golden opportunity. Second, any work within the area of ecumenism must be done with the caution and prudence one would use in approaching any potentially volatile area. Uncontrolled diversity in the confines of one program can be disastrous, as has been the case at times in some communities.

Short of providing a formal set of criteria, I would like to propose a few questions for DRE's to ask themselves when planning such a venture: Is the program truly ecumenical; i.e., does it preserve what is distinctive of each of the participating traditions in a way that will allow all involved to participate fully without compromising their own beliefs and practices. Or is it merely inter-denominational, a common-denominator program open to anyone who wants to come? Is the program being developed in response to the community's needs, or is it simply more convenient for the DRE to do it that way? Is the program ecumenical by intention, or by default? Are the participants aware of the ecumenical nature of the program and do they know why it was designed that way? Is there adequate leadership, a person or persons (if not the DRE or chaplains) who have the maturity and

breadth of vision to be able to effectively lead a religious pluralistic undertaking?

Such questions as these, when addressed straightforwardly, can help the DRE ensure that his or her ecumenical programs will be intentional signs of the unity that can exist despite the differences between the members who together constitute the Body of Christ.

More than Sunday School: Religious Education in the Faith Community

Charles F. Spears

Our Post Chaplain was recently asked to do a presentation for a group of visiting chaplains that would describe our parish development program. As the Director of Religious Education, I was invited to participate in the briefing. My task was to discuss, in the words of the convener, the role of religious education as a sub-system of the parish development model.

My response was an immediate one of feigned indignation, I replied, "That's assuming that religious education is a sub-system. I don't think it is. I believe it is an integral part of the whole program."

The Place of Religious Education

I relate this story as a way of focusing attention on a basic question: what is the place of religious education in a parish development program or, indeed, in any religious program? Is it simply a program that can be clearly designated by a block on an organizational chart? This paper will look at this question and suggest that we need to have a much broader view of religious education than that represented in the story cited above.

I suspect that the concept of religious education reflected in the introductory illustration is the result of viewing Sunday School and religious education as synonymous. In such an outlook, religious-education-as-Sunday-School can be considered as a sub-system. It has an easily-defined structure and can therefore fit into an organizational diagram.

This is not to find fault with the Sunday School, although there is always room for improvement in the best of them. It is an agency that has



Charles Spears, an American Baptist, serves as Director of Religious Education at Fort Monmouth, N.J.

educated several generations of Christians in its 200 year history and will no doubt continue to do so. Princeton's D. Campbell Wyckoff, in an intriguing article comparing the Sunday School to crabgrass, writes:

...the Sunday School has a significant and essential role in the future of American Protestantism if that role is seen realistically and if the Sunday School stays in character. It has an important future so long as it maintains its firm congregational and community base, remains a project of committed lay volunteers, emphasizes life-long learning, has as its dominant ethos that of the family rather than the school, stays simple to operate and non-ideological in character and is sensitive and amenable to reasonable change.¹

A Political Activity

Religious education, however, needs to be viewed as more than the Sunday School. Indeed, the Sunday School is in reality an agency of religious education which, in turn, should be considered as more of a process than a given model. Thomas Groome provides a good working description of Christian religious education as "a political activity with pilgrims in time that deliberately and intentionally attends with them to the activity of God in our present, to the Story of the Christian faith community, and to the Vision of God's Kingdom, the seeds of which are already among us."² He understands the term "political activity" to mean a "deliberate and structured intervention in people's lives which attempts to influence how they live their lives in society."³

This description has many implications for religious education, especially within a military setting. Before dealing with these, however, there are several terms which bear emphasis and clarification.

Pilgrims

Groome's use of the word "pilgrim" suggests that he is referring to one who is in motion, moving from one place to another. This figure is especially appropriate for those in the military who are, literally, pilgrims as they transfer from one assignment to the next.

For most people, however, pilgrimage is more a state of mind than a physical activity. Lewis Sherrill, writing in *The Struggle of the Soul*, observes:

¹D. Campbell Wyckoff, "As American as Crabgrass: The Protestant Sunday School," *Religious Education*, Vol 75 (January-February 1980), p. 34.

²Thomas H. Groome, *Christian Religious Education* (San Francisco: Harper and Row, 1980), p. 25.

³Ibid., p. 15.

... Many who deserve to be known as pilgrims can never take a journey of body. Yet they refuse to live in a treadmill. For some, who are pilgrims at heart, have to spend their days in the same round of constantly repeated activities as their fellows; but for them it is no longer a treadmill. For them, as for Jacob as he was serving his seven years for Rachel, the flow of psychological time has been speeded up by a new motive and the sense of monotony has no place in their living.⁴

A Spiritual Journey

Paul Diettrich, of the Center for Parish Development, describes this movement as a spiritual journey, the objective of which is to "enable persons and groups to participate in a spiritual journey, intentionally proclaiming, celebrating, and deepening spiritual consciousness and meaningful relationships with God."⁵ It is important that religious educators recognize the fact that people are already on this spiritual journey. The task of the religious educator, then, becomes one of helping people discover where they are on the journey at a given point in time, evaluate where they find themselves, establish goals and directions, and discover resources that will best enhance this journey.

It should be noted that the spiritual journey can be one of greater depth as well as one in time. It is designed to establish "an increasingly meaningful relationship with God, who is already accompanying the pilgrims on the journey. God's self-revelation to the pilgrims unfolds little by little as they are able to receive and comprehend that revelation. As the spiritual journey proceeds, the spiritual consciousness of the pilgrims is deepened and the relationship with God and other pilgrims becomes increasingly close and meaningful."⁶

Time

William Butler Yeats wrote, "Many times man lives and dies/ Between his two eternities."⁷ In between these two eternities a person journeys from birth to death. Each pilgrimage takes place in time, which contains past, present, and future. Pilgrims come to us with a unique past, live in and share our present, and move on to a particular future until they return to eternity. The religious education process must provide for the mingling of these various pasts into a present that reflects love and care.

⁴Lewis Sherrill, *The Struggle of the Soul* (New York:Macmillan, 1951), p. 18.

⁵Paul Diettrich, *A Process of Local Church Vitalization* (Naperville: Center for Parish Development, 1980), p. 25.

⁶*Ibid.*

⁷William Butler Yeats, "Under Ben Bulbin" in *The Collected Poems of W.B. Yeats* (New York:Macmillan, 1972), p. 341.

Christian Faith Community

Religious education takes place within a faith community, which John Westerhoff defines as a community interacting with a living tradition.⁸ He points out that, "in a significant community, the people share a common memory or tradition, common understandings and ways of life, and common goals and purposes."⁹ To be successful, he notes, a community should have a clear identity, be small enough to maintain meaningful interactions among its members, allow for interaction between three generations, and appreciate the gifts of all members.¹⁰

Each faith community has its own past, present, and future as well as that of each individual member. People move in and out of a particular faith community within the larger Kingdom of God. This turnover is especially pronounced within the military and requires careful, sensitive planning to help individual pilgrims make their transition.

Implications for Religious Education in the Military

"Cheshire-Cat," Alice began. . . "Would you tell me please, which way I ought to go from here?"

"That depends a good deal on where you want to get to."

Lewis Carroll

Alice in Wonderland

Like many disciplines, religious education, seems to be in a state of flux. New ideas, new techniques, and new "gurus" come rapidly on the scene and are either adopted, integrated, or rejected by practitioners in the field. Underlying this swirl of activity, however, seems to be a basic question: "Where do we go from here?" The answer lies in the Cheshire-Cat's response. Determining where we want to "get to" becomes a complex process, especially in a military setting.

The key word in this process is "intentionality." Groome notes that our intervention in the lives of pilgrims must be deliberate and intentional. Having recognized the element of motion in pilgrimage, the next step is to determine the direction in which the pilgrim should journey. We know that, even when left alone, a person will still continue on his/her journey. Where the pilgrim goes and how he/she gets there become crucial factors in pilgrimage. However, who determines what these factors shall be? The individual pilgrim acting alone? The family? The church? The Chaplain?

Westerhoff provides a good answer when he writes, "faith can only

⁸John Westerhoff, *Will Our Children Have Faith?* (New York: Seabury Press, 1976), p. 69.

⁹*Ibid.*, p. 52.

¹⁰*Ibid.*, pp. 52-54.

be nurtured within a self-conscious intentional community of faith."¹¹ The faith community, as described above, becomes the basic unit in which and from which religious education takes place. The danger in relegating religious education to the status of sub-system, then, is that it becomes locked into a series of separate programs and thus subject to degrees of isolation from the life of the community. However, when viewed as a process taking place within a community of faith, it operates in concert with that community's goals, plans, and budget.

The faith community is important, first of all, because it gives *direction* to the religious education process. This makes the parish development process, currently being implemented at several posts, exciting and vital. Several constituent groups from the chapel (Protestant Women of the Chapel, Youth of the Chapel, Sunday School, etc.) are coming together, recognizing their role in the life of the broader faith community, and developing goals and directions in concert with those of that community.

This is where the concept of intentionality becomes so vital. After assessing the needs of the community, the parish council (or similar representative agency) sets goals for itself. It intentionally determines, on behalf of the faith community, where it wants to "get to" and intentionally tasks people or groups to "get them there." Religious education becomes an important process in helping to intentionally determine and achieve these goals.

The faith community also provides an *identity*. Who we are, what we need, what we have (our resources), what we believe, and what we will do (our mission)—all of these factors color our faith community in a unique way. Given the pluralistic nature of the military chapel community, it becomes important to have a clear sense of identity. Westerhoff's notion of a self-conscious community of faith must be understood as a community that knows, and can carefully articulate, who and what it is.

The *content* of the religious education process also comes from the faith community. In general terms, this should include the past, the present, and the future of the faith community, especially as it relates to the universal faith community or group. After noting that the English word "education" comes from the Latin "ducare" (meaning "to lead") and the prefix "e" (meaning "out"), Groome writes:

At its root meaning, then, education is an activity of "leading out." Three dimensions or points of emphasis can be discerned in "leading out": 1) a point from which, 2) a present process, and 3) a future toward which the leading is done. In this sense, education has an "already," a "being realized," and a "not yet" dimension to it.¹²

¹¹Ibid., p. 52.

¹²Groome, p. 5.

These three dimensions must be processed and intermingled in a way that is unique to the needs and goals of the faith community. Elements of the story of our faith community are intentionally blended into a present situation in a manner that would best enable that community to arrive at a place it has determined it wants to "get to." For example, the Protestant community at Fort Monmouth is currently wrestling with an issue involving its high school age members. The question being asked is: "Do our young people know what it means to be Protestant?" Inherent in that question is the concern that the General Protestant community, in seeking to accommodate the needs and beliefs of the whole spectrum of Protestantism, has become so bland and unfocused that its young people are emerging without a clear sense of identity of and with the faith community. Agencies such as the Sunday School and the Youth of the Chapel try to meet this concern but not, to date, in the context of a larger faith community. Perhaps the solution to this dilemma lies in a community-wide group (such as the parish council) articulating its own identity and then tasking a group and/or constituent agencies to intentionally carry out structured activities in concert with these goals.

Values

Values are an important part of this content. The faith community, as a part of its identity, must clearly articulate and practice the values it holds. One of the shocking aspects of Watergate was the realization that many traditional values, which Americans had long assumed were inherent in our society, had been diffused in our culture. People were being bombarded by a variety of conflicting values and were discovering that they had difficulty coping with such diversity. Even churches, unfortunately, are not immune to this moral ambiguity, as is reflected in a recently-published study of Minnesota Christians entitled *Faith and Ferment*. Based on a three-year study, the report "raises serious questions about how all U.S. Christians interpret and practice their faith."¹⁴ A recent Newsweek article concerning the study reports:

... American Christians have lost their sense of group identity. Instead, says church historian Martin E. Marty in his analysis of the data, they have developed a "pick-and-choose Christianity" in which individuals take what they want from church tradition and pass over what does not fit their own spiritual goals.¹⁵

¹³*Faith and Ferment* (Minneapolis:Augsburg, 1983).

¹⁴Kenneth Woodward, "Pick and Choose Christianity," *Newsweek*, (September 19, 1983), p. 82.

¹⁵*Ibid.*

Many schools of thought have emerged as a result of this post-Watergate trauma. Sidney Simon's Values Clarification and Lawrence Kohlberg's Stage Theory of Moral Development are two of the most popular ideas and have been widely accepted by religious educators. One problem with these concepts is that they are basically cognitive theories and fail to deal with the affective nature of values and the valuing process. Rutger's Richard Wilson, writing about his study of Chinese socialization, describes the process as one "involving cognitive growth that takes place within an affective environment that favors or inhibits the learning of certain types and standards of role behavior."¹⁶ Values are "caught" by individuals who are exposed to a group (family, club, society, etc.) that intentionally lives by a set of values. A faith community must therefore articulate its own set of values as an owned part of the tradition it seeks to pass on. Once these values are determined, community members must be encouraged to study and exhorted to live by them. Although the pluralistic nature of a military faith community makes this a difficult, if not dangerous, undertaking, the process is vital if we are to avoid raising another generation of "pick and choose Christians."

Liturgy

Liturgy is vital to the life of the faith community and must therefore be an integral part of the content in the religious education process. Westerhoff writes, "There is no community without cultic life. We humans are made for ritual and, in turn, our rituals make us. . . . Worship, therefore, is at the center of the church's life. . . ritual or cultic life sustains and transmits the community's understanding and ways."¹⁷

The symbiotic relationship between education and liturgy needs to be stressed in the faith community. Its members can better participate in a liturgy that they can understand. This understanding comes through education. Knowledge of and preparation for worship as well as of its components should be an integral part of the religious education process.

In addition, the educational nature of liturgy needs to be examined. The pastor-as-educator is a concept that the faith community should emphasize. In his/her conducting of the liturgy, prayers, and in particular, the sermon, the pastor is teaching the members of the community. Special liturgies, such as the traditional Christmas pageant or the Tenebrae service, are examples of liturgy-as-education.

Constituency

Finally, the faith community gives us a *constituency*. All of the members of the community are engaged in religious education, albeit often unconsciously, as both teachers and learners. By participating in the liturgy, an

¹⁶Richard Wilson, *The Moral State* (New York: The Free Press), p. 47.

¹⁷Westerhoff, p. 55.

individual is engaging in an educational venture as well as teaching through his/her behavior the important value that this participation has for him/her. Unfortunately, this participation in religious education is often haphazard and far from intentional (except on the part of the individual member). In planning for religious education, then, provisions should be made to include all of the members of the faith community in a process of life-long learning.

Within this faith community, moreover, one finds distinct constituent groups with needs that can best be met by homogeneous grouping (often based on age, sex, interest, etc.). One model of this would be the Sunday School in which groups are organized according to the cognitive ability of its members. Other examples are Bible studies, women's groups, and youth fellowship groups.

In addition to including all of the people in the religious education process, we need to include all of the person as well. In calling for a wholistic approach to religious education, we are recognizing that an individual cannot be conveniently divided into distinctive areas. One's spiritual needs affect his/her emotional needs, which in turn impact on his/her physical well-being. Thus do all areas of a person's life become a concern to the faith community and its religious education process.

A good example of this approach to religious education lies in the relationship of the faith community to the family. Much of what goes on in a family can hardly be described as "religious" in the strictest sense. However, individuals in the faith community come to it as family members and bring those concerns that emerge from living in (or apart from) a family. The faith community is probably the last social institution to which all members of a family may belong. In a time when the family is enduring unprecedented stress, it behooves the faith community to take advantage of its contact with the entire family and help it develop ways of handling this stress. Thus support groups for parents, parenting classes, etc., can all become a vital part of the religious education process of a faith community, but only if it is incorporated by a faith community that upholds the value of family life and have intentionally set out to improve and/or support it as a goal.

Such a faith community is certainly easier to write about than to implement. Given the pluralistic nature of the religious military community, its transitory population, and a host of other difficulties, the temptation arises to simply revert back to the old "religious service station" approach to ministry. Moreover, with the constitutionality issue hanging over our heads like the Sword of Damocles, the whole discussion may prove to be moot. However, the parish development model appears to offer both a sense of hope and a sense of direction and thus bears exploration.

Religious Education in a Pro-Active Mode

Chaplain, Colonel, James E. Townsend

Leo Rosten tells a story about Destiny coming to an island centuries ago and summoning three of the inhabitants before him. "What would you do," he asks, "if I told you that tomorrow this island will be completely inundated by an immense tidal wave?" The first man answers, "I would eat, drink, carouse, and make love all night long!" The second replies, "I would go to the sacred places and make sacrifices to the gods and pray without ceasing." And the third man says, "Why, I would assemble our wisest men and begin at once to study how to live under water."

Each of these responses may seem to be appropriate at times as we attempt to deal with the frustrations, disappointments, apathy, and occasional failures associated with our religious education programs. All of us daily hear criticisms concerning today's religious education. It's too conservative, too liberal, too experiential, too scripture bound, not biblical enough, not fundamental enough, not sufficiently future oriented, or too middle-of-the-road.

Reactive of Pro-Active?

We all face difficulties in designing, organizing, maintaining and sustaining effective programs of religious education. Is this, in part, because we are essentially "reactive" in our educational activity and in our leadership styles? Are our educational responses to the world primarily shaped, driven and directed by events, issues, persons and problems over which we seem to have no control or lasting effect? Do our educational strategies and program offerings tend to be after-the-fact reactions to external initiatives

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Chaplain, Colonel, James E. Townsend, USAF (Ret.), a United Methodist clergyman, holds degrees from McKendree College, Colgate-Rochester Divinity School and Syracuse University. His entire ordained career until last year was served as an Air Force Chaplain. In his last military assignments, he served as Chief of the USAF Chaplain Board, Command Chaplain for the USAF Academy, and Chief of the Professional Division, Office of the Chief of Chaplains, USAF. He is currently Director, Division of Chaplains and Related Ministries of the United Methodist Church.

which largely shape the content, direction and quality of our religious education programs? Are we drinking and carousing, or on the other hand, praying without ceasing?

On the other hand, it is possible to be pro-active in our educational ministries? How and where can we begin responsible initiatives in behalf of our religious education enterprise. . . initiatives that are bold, created challenges to the changes, to the alternative life-styles, emerging values, and the fearful predicaments and ills of our times? Can we, in effect, learn to live under water?

Religious education, by its very nature, is pro-active—if given an opportunity to be so.

The Problem We Face

Let's look first at the nature of the problem. A wide variety of factors stand in the way of a pro-active approach to religious education. Some reflect obstacles to pro-active education found within our religious institutions. Others are more subtle and complexly woven into our value systems and our modes of faith development.

(1) *Our chaplains, not uncommonly, encounter apathy, lethargy, and indifference in connection with religious education efforts and program.* The problem may be posed in a modern day paradox described by Andrew Greeley.¹ He says, "Something clearly needs to be done in the paradoxical situation in which religion is popular and the churches (and religious education) are not."

The Princeton Religious Research Center recently determined that religious beliefs are "very important" to six out of ten American adults, while 27 percent more claim that their religious beliefs are "fairly important." Interest in matters of religious faith and questions of "meaning" have clearly increased in the last decade according to the Princeton survey. This suggests that the spirit of modern society is not overtly anti-Christian. It is merely un-Christian and uninformed and the reasons are numerous.

The irony is that we in the church and in religious education *do* have answers to the ultimate concerns and to many of the questions which people are raising.

Most persons, military and civilian, face a plethora of profoundly troubling problems these days. Any search for answers is complicated by rapidly changing values, a growing range of life-style alternatives, and the relentless secularization of life. Balancing the focus of our teaching/ learning activities in order to address these kinds of matters must have a higher priority in our educational ministry and curriculum design if we are to address pro-actively Greeley's paradox.

(2) *The philosophy of personal fulfillment* so popular in the sixties has moderated somewhat but has made permanent in-roads among the

¹Andrew Greeley, *Crisis in the Church* (Philadelphia: Pilgrim Press 1968), 9.

people we serve. Maxine Schnall's analysis of this powerful point of view is instructive.² She points out the dichotomy between the older ("Out") values and the more carefree new ("In") ones:

Out	In
commitment	keeping your options open
discipline	instant gratification
loyalty	novelty and excitement
responsibility	openness to experience
national thought	psychedelic feeling-perceiving
structure	spontaneity
guilt	lack of moral restraint
obligations to others	self-centeredness
hard work	pleasurable activity
concern about the future	living for the moment

Most of our religious education content and practice centers upon older values represented in Schnall's "Out" column. The loyalties and values of our constituents are scattered in both columns. Addressing the differences, the gap between the value stances, is part of our creative task and challenge in religious education.

In spite of ties with church schools, churches and chapels, many of the people we serve live either with conflicting values or in a values vacuum. Their uncertainty about the future is compounded by the eroding values of the past and the fast changing events of the present. Their lack of inner security and certainty frequently leads to apathy, lethargy, and indifference. Their indifference is reflected in relation to any on-going program of growth and development that requires reflection and long-term commitment.

(3) A third part of our problem relates to *curriculum content*. Thomas Groome points to the need for Christian religious education to be related to and concerned about the past, the present and the future.³

Past. The "past" is the biblical and religious heritage from which we have sprung and which informs and shapes our religious responses in the present and future. The danger and vulnerability we encounter in an undue or extreme emphasis upon our "past" is that religious education comes to be regarded as a "banking" activity—the assumption that education is essentially a matter of depositing information in passive receptacles. A past orientation sees the content of Christian education as information, knowledge and/or truth to be received and intellectualized. This is what James Michael Lee described as the "messenger boy" role for religious education. Whitehead reminds us, "It must never be forgotten that

²Maxine Schnall, *Limits: A Search for New Values*, 129.

³Thomas Groome, *Christian Religious Education*, (San Francisco: Harper and Row, Publishers, 1980).

education is not a process of packing articles in a trunk.”⁴ Attention to what is already known will always be an essential emphasis of religious education, but it cannot be allowed to hold sway without balance.

Present. The argument for greater, or at least balanced emphasis on the “present” in our religious education focus and activity is simple. “The ‘present’ is the only time that actually exists for us, and within the present reside the heritage of the past and the possibility of the future.”⁵ The time of immediate engagement in life is the present. We are not “now” in the past nor “now” in the future. Religious education in the present has to do with our whole human engagement in the world. It includes what we are doing physically, emotionally, intellectually and spiritually as we live on the personal, interpersonal and social levels. It has to do with our involvement in the world “now” rather than a passive acceptance of the truth about our world. The present is a source of knowledge in its own right.

Here again there is danger of an imbalance. When too much emphasis is placed on the present experience, interests of the students or involvement in the world, the past heritage can be easily be forgotten and responsibility for the future ignored.

Future. The “future” is also important in religious education. “If we are to have a usable future, we must educate toward it.”⁶ Paulo Freire, the Third World theologian/educator, insists that education must not allow people to settle for what *is* already, but lead them instead to build a better world.⁷ This is a contemporary statement of John Dewey’s view that the educator by the very nature of his/her work is obliged to see educational activity in terms of what it accomplishes, or fails to accomplish, for a future whose objects are linked with those of the present.⁸

Future-oriented religious education must be a creative and shaping activity that give intentionality to the future as it arises out of the present and the past. It “involves a refusal to duplicate what is given or to take the shape of the future as inevitable. It looks from the present to the future to envision the consequences of present action (or inaction) and returns from the future to shape the present in the direction of what might be preferred consequences.”⁹

If the “future” dimension of religious education is foreclosed by our

⁴Alfred North Whitehead, *The Aims of Education and Other Essays* (NY: Free Press, 1967), 33.

⁵Groome, 8.

⁶Groome, 9.

⁷Paulo Freire, *Cultural Actions for Freedom* (Cambridge: Harvard Education Review, Publishers, 1970), 20.

⁸John Dewey, *Experience and Education* (NY: Collier Books, 1933), 76.

⁹Groome, 186.

concern to maintain and fit people into present society and help them cope and function effectively within society, the consequence is more socializing or domesticating than educative. It leads to personal and social stagnation rather than growth and transformation—primary goals of Christian education.

(4) A fourth factor that may stand in the way of pro-active religious education might be called "*faith substitution*." The courage to search for a growing and vital faith is based on a healthy sense of self-confidence, self-esteem and autonomy. When circumstances are such that persons cannot experience or attain self-confidence and self-esteem, they are motivated to search for substitutes.

For some persons, a substitute for self-confidence is faith—faith that is static, requiring unquestioning assent, devoid of critical judgment. Persons who define faith in such simplistic terms may seek personal security and reassurance in our troubled, uncertain times by flight to tradition; by a desperate clinging to the safe and certain verities of the faith. For such persons, there is little or no motivation for new learning or for the risks of personal growth. They appear for all the world to be apathetic and disinterested in any educational involvement.

(5) A fifth problem is *internal and external competition*. The church school has had to meet dramatically increasing competition for the time of our people in recent years. The competition from inside is a matter of proliferation of other church/chapel activities requiring leadership and time. The competition from outside is primarily a matter of magnified leisure for Americans and a shift of family lifestyle from the Sunday-at-home pattern to the weekend-away pattern. In addition, "Nothing has been done in recent years to promote religious education, particularly among young people and adults. On the contrary, there has been a flood of criticism, negativity and 'bad mouthing.'" ¹⁰ Activities looked upon with favor, supported enthusiastically, will gain attention and support in the face of competition.

(6) *Disinterested Youth*. A recently published report by Ralph Larkin, a sociologist, on the crisis facing youth may speak to the malaise of our educational efforts on their behalf. The children of American affluence are depicted as passively accepting a way of life they view as empty and meaningless. The syndrome includes a constricted expression of emotions, a low threshold of boredom, and an apparent absence of joy in anything that is not consumable; hence the significance of music, drugs, alcohol, sex, and status symbol possessions. ¹¹

¹⁰Campbell D. Wyckoff, "As American as Crabgrass: The Protestant Sunday School," *Religious Education* (Volume 75: Jan-Feb 1980), 33.

¹¹Philip G. Zimbardo, "The Age of Indifference," *Psychology Today* (Volume 14: August 1980), 72.

According to a high school counselor, the current generation of students differs in at least one way from the young people of their parent's day: "Kids hate school much more now than they did then. I mean the word *hate* and underline it." But this hatred is among the few strong emotions they allow themselves to feel about anything. Does this suggest a clue to the generally limited response to our youth ministry offerings in spite of our best efforts?

(7) "*We have met the enemy and the enemy is us.*" (Pogo). It is possible that the very nature of the military establishment is to be maintenance-oriented rather than pro-actively inclined? It is also possible that many clergy and church leaders are out of touch with the urgency of our calling or mission and so are little inclined to commit time, energy and emotion in educating about a faith that is not a present life-involving reality? Must pro-activity first focus on our institutional leadership?

Pro-active Dimensions in Religious Education

What are the conditions which facilitate a pro-active mode of religious education? Religious education that is pro-active will have three characteristics:

- a faith stance compatible with pro-active education must be at the very heart of a program of religious education;
- there must be leaders and teachers open to change, and a style of education that calls for active engagement in applying our faith commitments to daily life and the world's issues and ills;
- finally, we need a curricular option which facilitates a pro-active stance in learners at all age levels.

What is a Pro-Active Faith Stance?

Our scriptures, Old and New Testament, clearly convey the concept of a pro-active God, instituting initiatives on behalf of persons and causes. God is continually seen to be working through people to change persons, to effect events and to move causes—in the present as well as in the past.

If religion is the human actively questing for the transcendent, then religious education is a deliberate, systematic and sustained effort to empower people in their quest. Lived Christian faith is the ultimate purpose of Christian religious education. Christian faith as a lived reality has three essential dimensions: believing, trusting, and doing. All three dimensions must be promoted in religious education. However, "doing" is at the heart of the matter. The faith and the doing belong simultaneously together. Thus, it is not, as is typically assumed, a matter of first having faith, which then leads to engagement in the world in response to God's will. The faith is the response, and without the response there is no Christian faith.

God's mode of initiative-taking becomes our model of response, both in the realization of our own human potentialities and in the actual,

deliberate addressing of issues in the world about us. Our faith informs our practice.

One of the primary obstacles to the achievement of pro-active education is the inherent resistance to change deeply lodged in most of us. Eric Hoffer says, "It is my impression that no one really likes the new. We are afraid of it." Resistance to change is a product, among other causes, of fear—fear of what it will do to your life in the future, fear of the unknown. When threatened, people seek to maintain themselves, not grow or be enhanced. Imagination, initiative and creativity can be destroyed as people tend to concentrate on the safe and secure. Education is, in itself, a strong evolutionary force which has the potential for changing an individual's self-image, expectations, and, indeed, the individual's total perspective on life. Is it any wonder that any serious learning opportunity presented by the church is met with resistance, particularly by adults, since there is always risk that change will occur?

Every individual has several options in regard to change: persons may attempt to isolate or insulate themselves from change, noting with interest the trends that are occurring; still others prefer to be involved cooperatively in change movements, increasing their ability to initiate, to modify, to control, to slow, to speed up change or alter its direction. It is in the latter category that pro-active religious educators find themselves: partners with God in creation and evolutionary change.

There is not a more important priority, then, than to enable those we serve, especially adults, to acquire the theology, the attitudes, the expectations and the skills of a pro-active religious faith. This can be done in several ways:

- (a) Studying our biblical heritage from a pro-active perspective;
- (b) The development of curricular resources that focus upon the present and future as much as they do upon the past; materials that call for "doing the Word" in our life situations;
- (c) Providing instruction in "Future Planning" that begins with the future we desire and then looks at the present to see what has to happen in the interim so that it might be realized.

The objectives of future religious education curricula should be stated in behavioral performance terms so that "process" content with pro-active goals rather than "product" content (knowledge of biblical materials or doctrinal concepts, for example) become the principal emphasis. Christianity, lived Christian faith, is far more process than product, and its teaching calls for a pro-active curriculum and style of education.

William Roberts reminds us of the difficulty of introducing significant change in religious education curriculum design.¹² "Unfortunately, in religious education, new wine seldom bursts old wineskins. Styles of education which do not fit old expectations are either

¹²William L. Roberts, "From Curriculum Research to Foundational Theorizing," *Religious Education* (Volume 75: Sep-Oct 1980), 507.

'trimmed down' until they fit familiar interactional styles, or they are rejected altogether as being 'too difficult,' 'impractical,' or 'unusable.'" He also suggests the possibility that the problem with curriculum may not be with the materials themselves, having to do with content. The problem may be in the style of teacher-student interaction, specifically related to the educational process. If so, we may need to spend as much time and effort on developing teacher education programs that will influence the nature and dynamics of a pro-active approach to Christian religious education as upon the development of new printed materials.

Conclusion:

These ideas are not new. They are at best attempts to address the serious problem of flagging interest and involvement in our Air Force religious education programs by our leaders as well as our constituents, and to re-emphasize the need to focus upon a mode of religious education that call us back to the central purpose of Christian education—*lived* Christian faith.

Most of us are concerned about the future of religious education, but few of us feel confident that we can do very much to shape it. We may feel like fiddler on the roof, trying to scratch out our tune without falling off. It is true that we live in history and are shaped by it. But, it is equally true that we can also be shapers of history. "It is not what life does to us but what we do with what life does to us that counts."¹³ That is the underlying principle of religious education in a pro-active mode. Our past informs our present. A known present, realistically faced, helps us shape our future. Action now informed by the past in behalf of the future—this is the basis for pro-active education that matters and that works.

¹³Jameson Jones, Duke University Divinity School.

A Call to Compassion

Sister Bridget Meehan, SSC

Young women and men entering military service today are typical of the America scene. Many have little religious background or spiritual formation. Some have religious “roots”, but have been “turned off” along the way by organized religion or by the teenage break with parental values. Yet many are searching for meaning in their lives. They are vulnerable to the stresses and pressures that come from their new service environment, their sudden severance from the familiar, the loss of the heretofore staples in their lives, and are in need of acceptance, understanding and love.

A Compassionate Model

To respond to their needs, we are called to be compassionate, which to me means to model our ministry on Jesus—to *be* Jesus for them. From the Scripture we know that each person was important to Jesus. He dealt with people individually. He touched with his hand. He called by name. He lifted up from the ground with profound tenderness. Only when we do the same, one-to-one, do we mediate his healing presence and “become Jesus” for our broken brothers and sisters. When we attentively listen, speak the word of encouragement, hug in accepting embrace, cheer with a warm smile and respond in the countless ways that express genuine love, we are incarnating Jesus for one another.

On a daily basis, this will entail laying down our own lives in a profound way to bring the love of Christ to the wounded in our midst. The risk factor of such personal involvement in another’s life can be great, as Henri Nouwen attests in *The Wounded Healer*:

After so much stress on the necessity of a leader to prevent his



Sister Bridget Mary Meehan is a member of a contemporary religious community, the Society of Sisters for the Church, founded to serve Christ in the midst of the modern world. She is presently engaged in pastoral ministry at Ft. Myer Chapel, Arlington, Virginia. Sister received her M.A. in Spirituality from Catholic University. During the past thirteen years, she has acquired a rich and varied background in religious education and pastoral ministry.

own personal feelings and attitudes from interfering in a helping relationship, *it seems necessary to re-establish the basic principle that no one can help anyone without becoming involved*, without entering with this whole person into the painful situation, without taking the risk of becoming hurt, wounded or even destroyed in the process. The beginning and end of all Christian leadership is to give your life for others. Thinking about martyrdom can be an escape unless we realize that real martyrdom means a witness that starts with the willingness to cry with those who cry, laugh with those who laugh, and to make one's own painful and joyful experiences available as sources of clarification and understanding.¹

Our Primary Call

Thus I feel the primary call to us who are involved in Christian ministry is to put on the mind and heart of Jesus Christ, that we may see with his vision and love with his heart, thereby becoming channels of his compassion.

This sounds wonderfully esoteric and impractical unless we can answer the query: How do we become like the compassionate Christ? And how do we help others find a deeper, more intimate relationship with one another and with Christ? How can we assist them in discerning their giftedness and their own call to minister within a warm, nurturing Christian community? I can only answer from what has come to light in the trial-error-success ratio of my three years' work at Ft. Myer.

In my personal spiritual development, the Charismatic Renewal has played an important role. I had been a nun for ten years when the power of the Holy Spirit descended on me in a prayer room one October night in Decatur, Georgia. During that time I had had a difficult relationship with my religious superior. On the surface I tried to act the gracious, friendly-Sister role, but underneath I was seething with resentment. After this Pentecost in my life, I began to see her with new eyes. It changed my way of relating to her completely, and I could step beyond the cynicism and coldness which had sapped my spiritual strength to see the image of Jesus within her. The triumph was not mine, but the Holy Spirit's.

The effect of this spiritual experience I brought to my ministry as part of the Ft. Myer Catholic pastoral team, namely, a bold proclamation of the Holy Spirit's power to act in the lives of our parishioners.

With one of our chaplains, Father John Weyand, who had also had what some term the "charismatic experience", we held a Life-in-the-Spirit Seminar to introduce the Charismatic Renewal and to expose our people to the power of the Holy Spirit changing and inflaming their Christian lives.

¹Henri J. Nouwen, *The Wounded Healer*, (New York: Doubleday, 1972), p. 72.

There is nothing quite like the experience of a good product to promote top sales. The Holy Spirit certainly sold Himself, and an enthusiastic pastoral team emerged and worked with us to continue the good news that a personal Pentecost is available to everyone bringing to birth the Bread of Life Prayer Group.

Our Wednesday evening prayer meetings have been times of joyful praise and signing, teaching and sharing Scripture, as well as celebrating the Eucharistic liturgy or in the absence of a priest, a Communion Service, in an atmosphere of expectant faith, open to the gifts of the Spirit.

This little seedling community is fast becoming a spiritual center of renewed Christian living within the larger Community of the Chapel. The germ of a vibrant relationship with Christ is a delightfully catching virus.

People are attesting to a turning upside down of their former value systems; they are unashamedly Bible "toters" and Bible "quoters", showing in action to their commitment to Christ. As this fresh enthusiasm takes over, people are noticing: "Something's happening in the Chapel!"

We all know a Chaplain's concern for "the world beyond the chapel proper". It is to this society that our Christian community has become more visible, as our now bigger group extends itself in graphic ways of caring and sharing. Enlisted men and women are being attracted to come and unite with our charismatic prayer group. No longer does the newly arrived "troop" have to feel lonely and isolated. Word is spreading, they come, and they experience an exciting Christian fellowship. Here something *is* happening! All of us sense that it is more the result of God-presence than of our corporate achievement. And through it the little heart in the heart of Ft. Myer has become, in three years, a big heart!

Members feel and act like brothers and sisters to each other. Relationships extend far beyond prayer times; folks seek each other out for all kinds of extra-curricular fun. In fact, having fun—the social side of life—seems to be what we're best at next to and hand in hand with praying!

Over these three years of growth I have seen the call to be the wounded healer lived out again and again. We have a lot of hurting persons in the Prayer Group, but this only serves to ignite the outreach to others who are anguishing in brokenness. The weakest are squeezing the hands of the weakest, and amazingly healing each other.

Again, Henri Nouwen addresses this phenomenon:

A Christian community is therefore a healing community not because wounds are cured and pains are alleviated, but because wounds and pains become openings or occasions for a new vision. Mutual confession then becomes a mutual deepening of hope, and sharing weakness becomes a reminder to one and all of the coming strength. "The Master is coming—not tomorrow but today, not next year but this year, not after all our misery is passed, but in the middle of it, not in another place, but right here where we are standing."²

²Henri J. Nouwen, *The Wounded Healer*, (New York: Doubleday, 1972), pp. 94-95.

With our Prayer Group as leaven, the chapel is showing its Christian compassion in a variety of ways, formal, and informal. An intercessory prayer team prays daily as individuals, and weekly as a body, for the needs of the entire military community. Anyone can phone at any time and know he/she has prayer backup.

CROSS Ministry

Another group, CROSS (Christians Reach out to Serve the Sick) ministers to the sick, elderly, and dying members of the Chapel community in hospitals and at home. A Healing Team gathers together weekly after the Prayer Meeting to minister to those who come seeking physical or spiritual wholeness. I have seen many a young soldier melt in tears or radiate a sudden smile as a result of this intimate and personalized touch.

In addition to all this, our community has a beautiful outreach to the poor and down-trodden. In a variety of innovative ways, ranging from food and clothing collections to sheltering the homeless, they extend love. I will never forget one snowy day a young woman and her son arrived from Germany, sent to us by one of the chaplains. One of our youngest families—the one with least material wealth—took them in for a two-week stint. Meanwhile others in the community responded with money, food, clothing and job counseling.

Besides being involved in a ministry of compassion, this vibrant Christian community also supports the chapel program in numerous ways. They have added a rich vitality to the folk and chapel choirs. They support the evangelization outreach of the “Coffee Call” ministry, and are the core of adult spiritual development and renewal programs within the parish, such as “We the Parish”, “A Family Advent Happening”, “Ashes to Easter”, etc. A small, committed team of Prayer Group members were the “host sponsors” for our RCIA program, sharing their personal experience of Christ and their journeys with the catechumens.

They are involved in the “Couple-Sponsor” program, in which married couples “adopt” engaged couples during their preparation period, and the pre-baptismal catechesis team which shares the lived experience of Christian parenting with new parents. In fact, whenever Chaplain Warren Tierney, or our present Post Chaplain, Father Francis L. Keefe, has called for volunteers for anything, this enthusiastic group of (currently) forty strong was his principal source of volunteers.

Because of the ecumenical focus in our Chapel, this community has planned and participated in several spiritual sharing programs, such as retreats, days of recollection, sing-a-longs, pot-luck suppers, where Protestants and Catholics (both faith traditions are represented in our Prayer Group membership) experience “Christ-in-our-midst” together.

Sometimes, in our anxiety to reach many, and under the pressure to develop “significant” programs, we may lose sight of the fact that Jesus, as

God Incarnate, is, as He promised, in our midst, and that God has the power to do anything!

“Jesus made us extensions of Himself,” says Barbara Shlemon, “in order that multitudes of people could be touched and cured by his love. If, as Christians, we really believe the Lord dwells within us, then it should not come as a surprise that . . . we merely provide the vehicle through which the love of God can shine forth.”³

This we try to do in the Bread of Life Prayer Group of Ft. Myer Chapel, encouraging one another in faith to keep the light of Jesus Christ burning on earth.

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The Key to the Front Door

Constance Ann Gomery

One often hears that the family of today is being destroyed. Consequently there is much concern to insure that families remain intact, as well as concern for non-traditional families. There is no question that the human family is rooted in creation and, as such, provides the primary context within which human beings express care for one another. The challenge, for those of us in ministry, must therefore be how best to care for the nuclear family of today.

Most Armed Forces nuclear families may be intact in the sense that both father and mother are present; in actuality they may be non-traditional for many months at a time. At the very least, they usually live with no relatives within many miles. It thus becomes essential that chapel programs gear themselves to provide opportunities for family members to give and receive nurture and care. The process must focus on togetherness, a sharing of common experiences. This lies within the religious educator's reach through utilization of intergenerational learning.

Intergenerational Learning

Intergenerational learning experiences provide opportunities for two or more generations to plan together, learn together, and interact together *intentionally*. Through these activities, the people of God can see in action what Avery and Marsh so aptly described as "Yes, we're the church together."¹ Often, in the chapel it is the inclination to send children in one direction, youth in another, and adults in another. As a religious educator responsible for such events, one begins to analyze different strengths and

¹Richard Avery and Donald Marsh, *Songs for the Easter People: "We Are the Church"* (Proclamation Reproductions, 1973).



Ann Gomery, a I.C.M.S. endorsed Director of Religious Education, is presently serving at Fort Belvoir, VA. She holds degrees from Berea College, B.A. and William and Mary, M. Ed.

weaknesses in each group. How exciting it is, then, to see persons of all ages exchanging ideas and communicating, capitalizing on each others total strengths while providing for essential nurturing.

Emphasis for *programming* may be placed in many areas. Some programs will focus on growth in biblical faith and knowledge, others may emphasize interpersonal growth through social action awareness; still others may focus on a particular festival within the church. Once one becomes aware of intergenerational activity, the program possibilities are almost endless.

The *time frame* for an intergenerational activity is also flexible. A program may be ongoing or geared to a one-time festival. The series program, too, has a wide span, ranging from two sessions to a Sunday School class that runs throughout the entire year.

A third area that demonstrates the flexibility and ease of intergenerational learning is *grouping*. The only absolute essential is for generations to remain together. Eating together but studying according to age levels defeats the goal of intergenerational planning. Intergenerational learning does occur, however, with as few as two generations, or with as many different age groups as one might find on any given Sunday morning.

By now the reader may be thinking: "Theoretically this sounds excellent, but will the congregants be willing to participate in something this unusual?" My experience has been that they will participate if they are involved in the ground-level planning. Approach a group who you know to be open, eager and enthusiastic. Military families generally accept change well, so concentrate on that asset. Above all, be open concerning potential problems and be flexible enough to consider numerous alternatives. Eager, experienced participants are the best publicity.

Small Beginning

Do not be too concerned with a small beginning. At my own installation, only a few families initially were involved in planning and participating in a summer Sunday School program. Sunday School had stopped at the end of May because of a lack of meeting space. The installation is primarily a school and training facility, so there were some students and family members who were on post only during the summer months. There was concern over the need to provide ministry for these soldiers and their families. The planning group also saw the need to provide an opportunity for the Sunday School staff to share in educational experiences. As preparations were formalized, an added bonus surfaced. The committee saw the potential to utilize talents of children, youth and adults that might otherwise have gone untapped. When everyone was participating, the encounter tended to be less threatening.

Much of the success for the intergenerational program stemmed from the experiential model of learning. The committee desired to create interest through involvement, and further desired that each group member be equal so that no unwritten or unspoken hierarchy existed; i.e., parent

over youth, or sibling versus sibling. Numerous activities such as audiovisual experiences, skits, interpretive readings, role playing, creative Bible study, games, collages, painting and discussions were utilized. Leadership roles, too, were rotated. Some weeks the class used a single leader. Other times a family group composed the leadership team. Again, the change of pace maintained the freshness of the program.

Formal and informal evaluation helped insure that the total religious education concept did not stagnate around only one method of learning. Emphasis was placed on the fact that there were numerous educational models and that, at various times and for various reasons, different models were applicable. We identified intergenerational learning as one alternative, and were very clear that other more traditional styles would not be discarded.

Once the vision became reality, however, the program seemed to blossom. Another group discussed the possibility of intergenerational retreats; another requested monthly family nights geared around intergenerational themes. Some of the Sunday School teachers who participated in the summer program have hopes of creating a Christmas program, using all available generations. Since the ideas and leadership have emerged from the group, the religious educator's function is providing resources, thus making more programs available than would otherwise be possible.

Foundations

The success of the program has led to a diligent search for resources, materials and methods. Initially three books provided basic ideas. *Generations Learning Together*² furnished basic philosophical ideology as well as invaluable suggestions for learning activities. It was also helpful that this particular book was geared primarily to activities within a church school setting. There also was excellent information on getting intergenerational groups started. *The Family Together*³ included a year's sampling of lessons which were very appropriate to the church school setting. These authors were open and honest concerning successes and failures which gave the original planning committee much hope and support. *Intergenerational Learning Experiences*⁴ supplied an excellent explanation of the concept of intergenerational learning and excellent guidelines for evaluation. Ideas for events and sessions were also provided.

Following our initial experience, we added numerous library resources. Many of these centered around family cluster themes because the ideas are so readily adaptable, although the cluster concept was not

²Donald and Patricia Griggs, *Generations Learning Together* (Nashville: Abingdon Press, 1976).

³Sharee and Jack Rogers, *The Family Together* (Action House, 1976).

⁴Ruth McDowell, ed., *Intergenerational Learning Experiences* (Nashville: The United Methodist Publishing House, 1980).

part of the original design. As with any research, the author found resources to be plentiful once she understood the concept.

The excitement of beginning an intergenerational experience at a military installation has been a personally fulfilling. Not only was there satisfaction in producing a well-planned religious education program, but there was satisfaction in actually seeing different age groupings motivated. Indeed, a final evaluation found participants requesting more! I must also confess that I appreciated the opportunity to have members of a military community begin seriously examining family values and the worth of each family member as a unique and special person.

Supporting the Family

Is the family of today dead? Hardly! But it does need strengthening. Intergenerational learning can supply individual and family support. It can provide essential Bible training while enhancing relationships. It can put spark into an excellent, although routine, program. And it can challenge people to grow as the people of God today, just as with the early church when "the word of the Lord grew and prevailed mightily." (Acts 19:20 RSV)

Enough talk of generation gaps and non-communication in the home! No more discussion of teenage rejection of, and rebellion against, parental value systems! A lot of printer's ink has speckled newsprint with the latest psychological theory on "Why Johnny Rejects Traditional Standards." Let's try taking advantage of all the pluses God has built into His system of parenting and grandparenting. Let's keep the ages together and capitalize on the natural, caring inter-relationships that happen when people in the family groupings set about task achievement and problem solving together. The positive relations between a grandfather and a ten-year-old child, as they work out their family parable with puppets, will do much to cancel out later controversy over the kind of music to be played on the stereo after supper. If we accent the positive, the negative is lessened.

I would convert all religious educators to intergenerational education. Maybe this is the widow's lost coin, or even the pearl of great price. At least it is very much in tune with the Kingdom of God which is ultimately a Kingdom of Love, Harmony and Peace. For a lot of families it may be the key to the front door!

To Be A Creative Leader... Or Not To Be

Mary Kay Feldman

"Would you please tell me which way I ought to go from here?" "That depends a good deal on where you want to get to," said the Cat. "I don't much care where, as long as I get somewhere," Alice added as an explanation. "Oh, you're sure to do that," said the Cat, "if you only walk long enough."

Alice's Adventures In Wonderland

The Cat's answer provides an excellent model for creative leadership: which way a person leads depends on the aim. If, like Alice, leaders don't care where they are going as long as they get "somewhere," ineffective leadership will result.

As the need for people skilled in creative thinking and problem solving increases in the military, so does the demand for leaders whose specialty is releasing the creative potential in people. These leaders include chaplains, who have special training in listening, counseling, and being pastors to people from various need levels and backgrounds, while helping them apply the skills of creative problem solving.

Leadership and Leadership Style Defined

Leadership may be defined as interpersonal influence exercised in a situation, and directed through communication processes toward the attainment of specified goals.¹

¹R. Wayne Pace, *Organizational Communication*, (New Jersey: Prentice-Hall International, 1983), p. 71.



Ms. Feldman is the Catholic Director of Religious Education at Fort Carson, Colorado. She works with Chaplains giving troop retreats, and teaching Positive Self-Image to them.

Leadership style is the consistent behavior perceived by others when a person is trying to influence them.²

A person's leadership style develops over a period of time, and represents what many people think of as a leadership personality. Followers expect, and they feel that they get certain types of behavior from each leader. The behaviors are related to the content of the job or task, to personal relationships or to a combination of both.

Leadership Styles

Leadership has appeared in studies, organizations, and the Chaplaincy in many different guises: the leader as *judge* who pronounces verdicts and metes out punishments and rewards; the leader as *manager* who conducts the daily routine; the leader as *negotiator* who facilitates agreement or compromise; and the leader as *ruler* who governs despotically or democratically.

Development of Leadership Styles

For the most part, the study of leadership has been undertaken through three general approaches the trait approach, the behaviorist approach, and the situational approach. Each shifting viewpoint has emphasized different theories of what makes leadership effective.

If one were to describe a leader based on information presented in the media today, one might list such qualities as strength, charisma, intelligence, integrity, and loyalty. The search for characteristics that differentiated leaders from non-leaders occupied the early psychologists who studied leadership. They attempted to isolate one or more *personality traits* that could be applied to all leaders. They studied the personality traits of certain leaders—Adolf Hitler, Abraham Lincoln, Susan B. Anthony, Joe “Bananas” Bonnano, Mahatma Gandhi, and Martin Luther King. The psychologists agreed that all the individuals mentioned were leaders, but they represented leaders with totally different characteristics. Research efforts attempted to identify traits that would always differentiate leaders from followers and effective from ineffective leaders; they failed.

Certain *traits* that did show modest correlation with leadership included: intelligence, dominance, self-confidence, high energy level, and task-relevant knowledge.

The trait approach, which ignored the needs of followers, and which failed to clarify the importance of situational factors, led researchers (as early as the 1940s) to emphasize *the behavioral approach* to leadership. The emphasis was on the examination of patterns of effective vs. ineffective leader behavior. This was referred to as the leadership styles approach.

One of the classic studies was conducted by Lewin and Lippitt in 1938, where the autocratic, democratic, and laissez-faire styles of leader-

²Ibid., p. 70.

ship were identified and studied. No single type was determined to be superior in all cases.

Behaviorists believed that if specific behaviors could identify leaders, leadership could be taught and programs designed that could implant behavioral patterns in individuals who desired to be effective leaders. A number of studies looked at behavioral styles. The most comprehensive of the behavioral theories resulted from research that began at Ohio State University in the late 1940's.

The people involved in researching the behavioral approach to leadership sought to identify dimensions of leader behavior. They narrowed a list of over a thousand dimensions into two categories that accounted for most of leadership behavior: initiating structure and consideration.

Initiating structure refers to the extent to which a leader is likely to define his or her role and those subordinates in trying to attain goals.

Consideration is described as the extent to which a leader is likely to have job relationships characterized by mutual trust, respect for subordinate ideas, feelings, well-being, and satisfaction.

Research based on these definitions found that leaders high in initiating structure and consideration tended to achieve high subordinate performance and satisfaction more frequently than those who rated low in initiating structure, consideration, or both. This style, however, did not always result in positive consequences. Leader behavior characterized as high in initiating structure led to greater rates of absenteeism, grievances, and turnover. It was also discovered that high consideration was negatively related to performance ratings of the leader by his superior. In conclusion, the Ohio State research suggested that situational factors needed to be integrated into the theory.³

This two-factor model of managerial leadership grew out of a period of history when the goal was to combine task-efficiency with respect for human dignity.

As a result, these two theories of managerial leadership tell us more about management than leadership. They deal with relationships between man and his work, between men and other men, but they do not tell us why some organizations are excited or "turned on," and others are not. They do not help us understand that quality of leadership which can...lift people out of their petty pre-occupations and unify them in pursuit of objectives worthy of their best efforts.⁴

Leadership studies undertaken at the University of Michigan Research

³Ralph Stogdill and Alvin Coons, *Leader Behavior: Its Description and Measurement*, (Columbus Ohio; State University Bureau of Business Research, 1951).

⁴John W. Gardner, *The Antileadership Vaccine*, Annual Report of the Carnegie Corporation of New York, 1965.

Center used the same research objectives as the Ohio State study, and they reached similar conclusions. Predictive ability increased as a result of the recognition that inclusion of situational factors was critical.

The third, and more current view of leadership, *the situational approach* takes the other two approaches into consideration as well as a variety of factors. Factors such as environment, skill, knowledge, and organizational climate provide a more complex concept of leadership.

Facilitative Leadership

Research by R.E. Myers and E.P. Torrance provides evidence that a facilitative leadership role is most conducive to leadership effectiveness. Their recommendations appear to be closely related to the situational approach to leadership. Their work outlines the elements of interaction between leader and subordinates as they relate to situations conducive to creative learning. The following suggestions provide a representative synthesis of their findings for developing an atmosphere that will produce creative growth in an organization:

1. Recognize some previously unrecognized and unused potential.
2. Respect an individual's need to work alone; encourage self-initiated projects.
3. Allow and encourage an individual to succeed in an area and in a way possible for him.
4. Reduce pressure and provide for a nonpunitive environment.
5. Tolerate complexity and disorder, at least for a period.
6. Communicate that you are "for" the individual rather than "against" him.
7. Support and reinforce unusual ideas and responses of individuals.
8. Use mistakes as positives for individuals so they can meet acceptable standards in a supportive atmosphere.
9. Adapt to individual interests and ideas whenever possible.
10. Allow individuals time to think about and develop their creative ideas. Not all creativity occurs immediately and spontaneously.
11. Create a climate of mutual respect and acceptance among individuals so they will share, develop, and learn from one another as well as independently.
12. Encourage divergent activities by being a resource and a provider rather than a controller.
13. Listen to and laugh with individuals; a warm supportive atmosphere provides freedom and security in exploratory and developmental thinking.

14. Allow individuals to have choices and be part of the decision-making process; let them help control their activities.
15. Let everyone get involved. Demonstrate the value of involvement by supporting individual ideas and solutions to problems and projects.
16. Criticism is killing. Use it carefully and in small doses.
17. Encourage and use provocative questions; move away from the use of convergent, one answer questions.
18. Don't be afraid to start something different.

David Kolb, Irwin Rubin, and James McIntyre in their book *Organizational Psychology* discuss facilitative or charismatic leadership in terms of three different classes of leadership behavior which provide meaning to work and generate excitement in organizations. They are:

1. The development of a "common vision" for the organization related to values shared by the organization's members.
2. The discovery or creation of value related opportunities and activities within the framework of the mission and goals of the organization.
3. Making organization members feel stronger and more in control of their own destinies both individually and collectively.⁵

Comparison of Facilitation and Authoritarian Leadership

A facilitator is involved in setting climate; elicits and clarifies purposes of individuals and groups; relies on members as motivational forces; organizes and makes available a wide range of resources to be utilized by group members; and remains alert to expressions of feelings.

In contrast, the authoritarian leader is concerned with conveying the task; telling the members what the goals are; may use power and authority to get things done; controls and allocates resources; works and decides alone; cuts through group process concerns to assure task completion; searches for more efficient methods of control; and is concerned with the supervision of activity.

Managers (rather than leaders) choose the authoritarian system because it is easy and because it avoids the time consuming data-collecting and negotiating of more participatory management. Today, this type of leadership doesn't work well. More and more workers believe that simply doing what they are told is demeaning. They resent being depreciated.

Several years ago, Richard Cornuelle wrote:

⁵David Kobb, Irwin Rubin, James McIntyre, *Organizational Psychology*, (New Jersey: Prentice-Hall International, 1979), p. 347.

Everyone in Oz knew that Oz was run by a wonderful, all-powerful wizard. When Dorothy and her friends finally found their way into the wizard's inner sanctum, something went wrong, and the screen fell down. The wizard, it turned out, was just a funny, frightened old man from Kansas with a roomful of noisemakers and smoke machines. He had no real power at all. He didn't run Oz. He only seemed to.⁶

Authoritarian managers do not run their organizations. They only seem to. More and more, workers are shutting down the noisemakers and smoke machines by using the ploys of emotional manipulation manifested in suffering, helplessness, and anger.

Facilitative or team building leadership promises better management because the communications process involved provides significant data that otherwise might be overlooked. It offers more possibility for productive change than do other management systems, but it is not a cure-all, nor is it easy to practice. Behind this type of leadership, there must be personal change, a clear understanding of how people learn behavior, and how they can change their ineffective ways of relating.

It is important to remember that authoritarian management may be necessary in time of battle. Time and situation may preclude more facilitative practices. However, critical orders are more likely to be followed if a commander has formed a team prior to the situation.

All types of leadership can be misleading. The world changes and particulars change. Important in the years ahead is the capacity to be open to new conditions. It is vital to adapt quickly to circumstances that emerge unexpectedly.

Application to Chaplaincy

Until recently, many Chaplains in leadership roles have not been ready to risk team-building. Self-denial marked the thirties and forties; self-fulfillment the fifties and sixties; independence the seventies. None of these provided for interdependency, a prerequisite for facilitative leadership.

Chaplains have an advantage in developing facilitative leadership because they, by virtue of their ministry, have a common organization and common values. They create and provide value-related opportunities for soldiers and their families. Their emphasis is trying to create a climate of mutual respect and acceptance among individuals, and in building positive self-image.

One problem for Chaplains is the constant pull they feel in the leadership role. They must represent and articulate the hopes and goals of many different groups: the young single soldier, the unskilled and the professional, the majority and the minority, retired military personnel and civilian employees. Only the exceptional Chaplain can instinctively iden-

⁶Richard Cornuelle, *De Managing America*, (New York: Random House, 1975), p. 32.

tify and articulate the common vision relevant to such diverse groups. But to fail to provide some kind of vision is to make the fatal assumption that "man can and will live by bread alone."⁷ We have the responsibility to create a vision of something greater.

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⁷David Kolb, Irwin Rubin, James McIntyre, *Organizational Psychology*, (New Jersey: Prentice-Hall, Inc., 1979), p. 347.

The Volunteer Manager

Dennis R. Scheck

Significant steps have been made in recent years in management theory. This theory has evolved in many businesses large and small with remarkable results of personal loyalty, productivity, and work satisfaction. There is much for us who work in the chaplaincy to learn from what is happening in the world of working men and women. A watershed book in this area is *In Search of Excellence, Lessons From America's Best-Run Companies*. The authors of this book, Thomas Peters and Robert Waterman, have studied many of the best run companies in America and have presented a report on what they are doing that makes them successful. It is a book that provides a validation for our American way of doing business and many lessons for those of us outside business who work with people.

Some of the material in this paper is a result of the author's participation in the Volunteer Management Program at the University of Colorado—Boulder. Under the direction of Marlene Wilson this program is well known for its highly skilled and experienced faculty. The author has made every effort to give credit for all ideas generated at the Volunteer Management Program and apologizes for any overlooked.

The Volunteer Manager

In recent years a growing awareness has developed to the management of volunteers. We have come to recognize that old methods (such as using volunteers until they burn out) will not work any more. Much has been experienced and reported concerning new ways to recruit and recognize volunteers. There have also been great strides in seeing volunteers as a vital and important part of the Religious Ministries Team.



Mr. Scheck is Director of Religious Education at Fort Carson, Colorado. He is active in troop training to include Unit Religious Activity Coordinator training. Mr. Scheck is also a member of the Army Chaplain Board Religious Education Planning and Strategy Group.

In this paper a critical factor in the volunteer team will be examined—the volunteer manager. The volunteer manager manages the resources of people who give their time without asking for financial reimbursement. The world of business is discovering and implementing successful and dramatic ways of management to make people efficient, effective, and effervescent. We will be applying these new concepts while looking at the volunteer manager in four specific areas. These areas are:

- The Volunteer Manager as Leader
- The Volunteer Manager as Climate Setter
- The Volunteer Manager as a Manager of People
- The Volunteer Manager as the use of Power.

We will not be concerned with the tools of doing volunteer management such as recruitment, recognition, and training. Many fine books and articles have been written on these subjects. We would especially draw the reader's attention to an article in the Summer 1982 issue of *The Military Chaplains' Review*. In the article, "The Church and Volunteer Management" Chaplain W. Robert Strobel deals expertly with the philosophy and skills of running a volunteer program.¹

Before we enter this examination of the volunteer manager we might ask the question, "Who is it that will be given the job of being a volunteer manager?" It is very often the Director of Religious Education or the Main Post Chapel chaplain that is given the task of volunteer manager. Most likely, however, at some time or another every chaplain will be placed in the role of volunteer manager. The chaplain who asks for volunteer ushers at a unit service, recruits and trains Unit Religious Activities Coordinators, or works with people to provide a family potluck program is functioning as a volunteer manager. Almost anytime people are requested to supply a skill or complete a task that is not part of their regular work requirement, they are volunteering. The person that has asked for this service and directs what is done is at that time a volunteer manager. It also then is obvious that Chapel Activity Specialists in many ways do the job of volunteer manager.

The Volunteer Manager as Leader

In our military chapel setting the person who is responsible for working with volunteers does not have the luxury of being just a manager. The volunteer manager must in many ways be a leader. We might define a leader as someone who is a dreamer. A leader is a thinker of great thoughts who can communicate the thought and the energy around that thought to those who volunteer. It is a charisma that energizes and points a way for volunteers. Not all leaders need to be outgoing and verbose, but they must be skilled in communicating new ideas while setting a climate in an organization. In successful business this leadership concept has proven to be true.

¹W. Robert Strobel, The Church and Volunteer Management, *Military Chaplains' Review*, (Washington: Department of the Army, 1982), p. 1.

Leadership is many things. It is patient, usually boring, coalition building. It is the purposeful seeding of cabals that one hopes will result in appropriate ferment in the bowels of the organization. It is meticulously shifting the attention of the instruction through the mundane language of management systems. It is altering agendas so that new priorities get enough attention. It is being visible when things are going awry, and invisible when they are working well. It's building a loyal team at the top that speaks more or less with one voice. It is listening carefully much of the time, frequently speaking with encouragement, and reinforcing words with believable actions. It's being tough when necessary, and it's the occasional naked use of power—or the “subtle accumulation on nuances, a hundred things done a little better,” as Henry Kissinger once put it.²

Another way to look at leadership is to examine the styles it can take. Marlene Wilson, noted author and volunteer manager, has uncovered six basic leadership styles:

1. Boss: The maker of all significant decisions. This style is also called Autocrat.
2. Expert: The knower of all significant things.
3. Doer: The doer of all significant things.
4. Hero Martyr: It feels so good to feel so bad.
5. Abdocrat: Retiring without going. This person doesn't accomplish anything and hates new ideas and conflict.
6. Enabler: This person gets work done by helping others do what needs to be done.³

While it might be fun to try to place your previous and current supervisors into one of these categories the message of this list is far more important than labeling. We want to focus on the enabler. The enabler gets the job done with minimal disruption to the organizational climate and self esteem of the volunteers. A good enabler will exhibit parts of all the other leadership styles to accomplish the task. Sometimes the enabler must be the boss when a clear decision must be made. At other times the enabler is an expert supplying personal knowledge, skills or experiences to make the volunteer's work easier or more efficient. Even the role of abdocrat can be helpful to create positive tension and encourage volunteers to take responsibility to move forward and test their new wings on a new idea.

²Thomas J. Peters and Robert H. Waterman, *In Search of Excellence*, (New York: Harper and Row, 1982), p. 82.

³Marlene Wilson, *Survival Skills for Managers*, (Boulder: Yellowfire Press, 1981), p. 225.

The Volunteer Manager as Climate Setter

What is the climate of your organization? Is it bright and sunny with a warm gentle wind? Maybe the climate is mostly cloudy with storms threatening at any moment. Each and every organization has a climate. Entering an organization it doesn't take long to feel and experience its climate. One of the important roles of the volunteer manager is to work with and set climate. If we define climate as how it feels to work in a place there are some implications for volunteer managers we would want to consider.

1. Feelings are facts. Feelings are not good or bad. Feelings exist and need to be dealt with. If the volunteer feels something about the climate it is reality.
2. Climate will determine satisfaction of the modern worker (paid or non-paid) as much if not more than the task orientation. No matter how rewarding a job might be, if it is hell working in a place the worker might just choose to leave the situation. If the worker is not satisfied with the working conditions the work will simply not be done as well.
3. The effective manager (the enabler) spends as much time and energy on interpersonal/nurturing skills as technical work skills. Although both impact the climate, it is the former, not the latter that sets the pace, through norms (unwritten rules that govern behavior in an organization) and dictates how people feel about staying.⁴

Norms are a real dynamic that will not be found printed in bylaws, rules or SOP's. They dictate how people relate and deal with each other in an organization. Here is a list of where norms come into play as an example of their power and influence.

1. Organization demands: Rules, structure, red tape, paper.
2. Supervision: Delegation? Responsibility? Enabling?
3. Rewards: Fairness? Appropriateness? Positive? Negative?
4. Warmth/Support: Helpfulness? Enabling?
5. Conflict: Is questioning OK? Yes-people rewarded?
6. Physical Setting: Enabling? Disabling?
7. Identity: Feelings of belonging? Valued member?
8. Standards: Personal/group values? Honesty? Goals?
9. Creativity/risk: Is it OK? Challenge or play safe?⁵

The volunteer manager and each volunteer know the norms that are a part of their organization. The manager also has the power to use his leadership to alter and support new norms to develop an enabling climate. Unless the

⁴Marlene Wilson, "Lecture notes from Volunteer Management Program," Boulder, Colorado, July 1983.

⁵Wilson, "Notes".

leader sets the pace and leads the people to new vision, old norms will control the work climate. If indirect and gossipy communication is the norm this will continue until the leader insists on and models straightforward, honest communication. If non-support of volunteers by paid staff is the norm, it will continue until the leader insists on and is involved in cooperation and communication between both groups.

The key to a productive, self-renewing climate is the enforcement (gently and with individualized attention) to positive norms that promote growth and development of the workers as they work together toward the goals of the organization. It follows then that the effective manager must manage the climate of the workplace by projecting an attitude and an atmosphere that fosters and rewards flexibility, creativity, appropriate change, positive relationships, problem solving, growth, pressure and productive distribution of technical, informational, interpersonal, and emotional skills and an attitude of positive, and realistic faith in what people can do when they are motivated and equipped.⁶

Climate within our particular ecumenical multidenominational religious setting has yet one further dimension. It is the dimension of shared values and goals. Certainly, all who are involved in the chaplaincy have come to this situation with a history of belief and doctrine. This hierarchy of belief might be very complex or as simple as, "Jesus loves me. This I know, for the Bible tells me so." As each person interacts with others there are points of agreement and disagreement. Some would see some of the beliefs of others as wrong or perhaps heresy. It is in this diverse setting that a volunteer manager is asked to work. Business has discovered what the chaplaincy has largely been able to accomplish—shared values.

Thomas Watson, Jr. wrote an entire book about values. Considering his experience at IBM in *A Business and Its Beliefs*, he began: One may speculate at length as to the cause of the decline and fall of a corporation. Technology, changing tastes, changing fashions, all play a part... No one can dispute their importance. But I question whether they in themselves are decisive. I believe the real difference between success and failure in a corporation can very often be traced to the question of how well the organization brings out the great energies and talents of its people. What does it do to help these people find common cause and sense of direction through the many changes which take place from one generation to another? Consider any great organization—one that has lasted over the years—I think you will find that it owes its resiliency not to its form of organization or administrative skills, but to the power of what we call beliefs and the appeal these beliefs have for its people. This then is my thesis: I firmly

⁶Ibid.

believe that any organization in order to survive and achieve success, must have a sound set of beliefs on which it premises all its policies and actions. Next, I believe that the most important single factor in corporate success is faithful adherence to those beliefs. And, finally, I believe if an organization is to meet the challenge of a changing world, it must be prepared to change everything about itself except those beliefs as it moves through corporate life. In other words, the basic philosophy, spirit, and drive of an organization have far more to do with its relative achievements than do technological or economic resources, organization structure, innovation, and timing. All these things weigh heavily in success. But they are, I think, transcended by how strongly the people in the organization believe in its basic precepts and how faithfully they carry them out.⁷

The kind of consensus of belief that Watson is talking about has made the chaplaincy the kind of exciting and fulfilling place to work that it is. The volunteer manager as climate setter within the military community must interpret this chaplain consensus to the volunteers. The manager and volunteers can then enter into a dialog that will uncover shared beliefs. Once these beliefs are discovered they can be used to motivate, direct, and energize the volunteer climate so that great things will be accomplished.

The Volunteer Manager as Manager of People

It almost seems silly to have a section of this paper dealing with what would seem very obvious—the volunteer manager manages people. Yet, we who have worked in the church know that we have not always treated people like people. We have often treated them like sheep and children. We have felt free to lay on guilt and use raw power to get volunteers to do what we wanted them to do.

A Command Sergeant Major of the Fort Carson hospital several years ago reported to me a story about a tour of the wards he took one day. He visited the orthopedic ward which was at capacity with patients and short of staff. He greeted the nurse at the ward with, "How are things going?" Her response was, "This would be a great place to work if it weren't for all these damn patients!"

People orientation can at times be very frustrating, but if a volunteer manager is to be effective it must be a priority. People will work in programs and with people who treat them as adults and seek to find out what can be done for them.

Treat People as adults. Treat them as partners; treat them—not capital spending and automation—as the primary source of productivity gains. These are the fundamental lessons from

⁷Peters and Waterman, *In Search of Excellence*, p. 279.

the excellent companies research. In other words; if you want productivity and the financial rewards that goes with it, you must treat your workers as your most important asset.⁸

Successful companies make their workers important assets. It would seem logical that we in the church who recognize the God-given worth of the individual would benefit from doing likewise.

Dealing with people also must take a positive direction. As we approach volunteers with a positive direction, growth does happen. Beyond the concern for growth is another very important concept.

Negative reinforcement will produce behavior change, but often in strange, unpredictable and undesirable ways. Positive reinforcement causes behavior change too, but usually in the intended direction.⁹

People don't do anything for no reason. People do what they do for their own reasons. Volunteer managers must take on the task of uncovering the volunteers' needs and wants and seek to match them with the goals and needs of the organization.

The Volunteer Manager and the use of Power

What we have been talking about in reference to the volunteer manager might in some ways be defined as "loose". They are ways in which the volunteer manager gets a feel and sense of the organization and the people who volunteer to work there. Power on the other hand might be said to be "tight". Power is often limiting and restrictive. It is in balancing these loose-tight concepts that the volunteer manager's skill is called for. Successful business has addressed the dynamics of the loose-tight concept.

It is in essence the co-existence of firm central direction and maximum individual autonomy—what we have called "having one's cake and eating it too." Organizations that live by the loose-tight principle are on the one hand rigidly controlled, yet at the same time allow (indeed insist on) autonomy, entrepreneurship, and innovation from the rank and file.

You think of Tom Watson, Sr. coming in after a hard day of selling pianos to farmers, and reporting to his headquarters in Painted Post, New York. And you think of what he became and why. You picture J. Willard Marriott, Sr. at that first food stand in Washington, D.C. and you see him now, at eighty-two still worrying about a single lobby's cleanliness, although his food stand is a \$2 billion enterprise. You

⁸Peters and Waterman, *In Search of Excellence*, p. 238.

⁹Ibid., p. 68.

picture Eddie Carlson working as a page at a Western International Hotel, the Benjamin Franklin, in 1929, and marvel at the legend he has become.

Carlson doesn't blush when he talks about values. Neither did Watson—he said that values are really all there is. They lived by their values—these men—Marriot, Ray Kroc, Bill Hewlett and Dave Packard, Levi Strauss, James Cash Penny, Robert Wood Johnson. And they meticulously applied them within their organizations. They believed in the customer. They believed in granting autonomy, room to perform. They believed in open doors. But they were stern disciplinarians, every one. They gave plenty of rope, but they accepted the chance that some of their minions would hang themselves. Loose-tight is about rope. Yet in the last analysis, it's about culture. Now, culture is the "softest" stuff around. Who trusts its leading analysts—anthropologists and sociologists—after all? Businessmen surely don't. Yet culture is the hardest stuff around, as well. Violate the lofty phrase, "IBM Means Service" and you are out of a job, the company's job security program to the contrary notwithstanding.¹⁰

With this loose-tight principle in mind we can talk about power as an asset and enabler of work or as a disabler of the worker and the task. The people mentioned above are power people. Their power was of the type that influenced and impacted great numbers of people toward a special focused goal. The volunteer manager must also focus power for the betterment of the volunteers and the task in which they are involved.

Marlene Wilson has placed power people into two categories: personal and social. The personal power person is into the use of power for what can be personally gotten from its use. This person is interested in self aggrandizement and winning at the expense of anyone in the way. These persons are manipulators and intimidators. They use other people for their own ends.

Social power persons use their power to help the organization overcome obstacles and reach organizational goals. These people are concerned with using power to get the people in the organization where they want to go, and seek ways to have all parties win in a conflict.¹¹

It is clear that a personal power person cannot manage the loose-tight process. This person would not be able to give people the rope and support necessary to do what they need and want for the organization. The social power person on the other hand would seek to meet people and organizational goals while leading towards a plan and a vision. It is a social power person that is needed in the job of volunteer manager.

¹⁰Peters and Waterman, *In Search of Excellence*, p. 318.

¹¹Wilson, *Survival Skills for Managers*, p. 100.

Being a successful volunteer manager is no easy task. A great deal of sensitivity and skill is required of the manager of people who are volunteers. As a leader, climate setter, people person, and power user the volunteer manager can be the spark that ignites a program. The volunteer manager might just be the most important person in any church or chapel program.

BOOK REVIEWS

Holidays and Celebrations

Mary Louise Tietjen

Paulist Press, 1983

Soft cover, 48 pages, \$2.95

Mary Louise Tietjen is a writer and poet who has been published in such diverse publications as *Today's Family Digest*, *Religion Teacher's Journal* and *Christian Century*. She authored *The Bethlehem Tree* and *Summer Savory*.

This book, dealing with activities, crafts and stories for children, is a grouping of nine such various occasions as New Year's Day, Christmas and the Fourth of July, all coming together in a way that will delight the child up through the elementary grades. Each of the celebrations are dealt with informatively and sensitively in such a way that the average child can immediately relate to the subject, and practical application is made in ways that make the eyes sparkle.

An example is the way Tietjen deals with Halloween. She presents in narrative which can be read and understood by children the ancient fears of the Celtic peoples concerning ghosts, goblins and witches. She then relates how the Church battled against these fears and established the Feast of All Saints on November first. "Now, at least, all the witches and goblins are next to the saints where the holy ones can keep an eye on them." It was no longer a time to fear but rather a time to have fun. The good food that was once set out for the goblins can now be enjoyed by everyone. The masks that we wear are no longer used to hide from real danger but to have good scary fun. She even includes a detailed way to devise an "icy hand" because, well, everyone knows a Halloween ghost should have an icy hand.

The book accomplishes admirably the purpose for which it is written. Children are given solid information about the whys of celebrations and the keeping of holidays and are then given the means to validate those occasions for their own lives. The approaches are such that adults, too, can have a real sense of meaningful incorporation into the world of the

child as he has that experience. Why, I can hardly wait until next Halloween to try that "icy hand."

—Chaplain (CPT) Thomas P. W. Ozanne
USA

Nativity

Winston Press, 1983, \$9.95

This is a beautiful book of high-quality reproductions of classic paintings dealing with the birth of Jesus. Forty full-color paintings are presented, from the early Renaissance to the late baroque periods. Each is accompanied by a relevant text from the scriptures, arranged to make this book a re-telling of the birth stories. The paintings center around seven motifs: The Annunciation, The Visitation, The Nativity, The Worship of the Shepherds, The Worship of the Magi, The Presentation, and The Flight into Egypt.

Recommend this book to families who would like a different way to reflect on the Incarnation as a means of preparation for this season. Careful study of the paintings (this would require access to a separate book on art appreciation) could inspire sermon or small group study material. The high-quality flex-binding and heavy enameled paper are durable enough to hand from person to person.

—Chaplain (LTC) Richard N. Donovan
USA

Teaching in the Community of Faith

Charles R. Foster

Abingdon, 1982
Softcover, 160 pages, \$6.95

Charles R. Foster is a professor of Christian education at Scarritt College in Nashville, TN. Foster holds degrees from Willamette University in Salem, Oregon, Union Theological Seminary, and the Teachers College of Columbia University. He is the author of four previous books.

"What is teaching supposed to be doing?" . . . is the question answered. The answer: helping people, who have a common history and who share a vision of the future, to introduce new people into their community.

The community of faith gathers up people's responses to the initiative of God and thus preserves the history of His redemptive activity. Within the fellowship of the children of God, teaching connects this history with a vision of what is possible for the community of faith while demonstrating its fulfillment in the present. Teaching is an urgent activity; for without teachers, the past is closed to the young and the newcomer. Within

the community of faith, then, teaching opens up the meanings of past events, confronts present activities from the point of view of such meanings, and considers the direction of future decisions. A biblical perspective on "the meaning of being a child of God and of approaching faith in a childlike (but not childish) manner" is presented.

Seven distinctive tasks of teachers are examined. These reflect two crucial responsibilities of teachers:

- The tasks of teachers as representatives of the community are:
 - Teachers deliberately seek to transmit the past into the present.
 - Teachers instruct that people might be guided by the values practices, and commitments of the community.
 - Teachers mediate for people caught up in the immediacy of the present, the offensive character of the truth, and wisdom in the community's heritage.
 - Teachers interpret meanings and experiences from the past for a new generation in a new situation.
- The tasks of teachers as agents of the future are:
 - Teachers with a commitment to the community's future are present to those they teach.
 - Teachers committed to the community's future "activate" the learning of those they teach.
 - Teachers committed to the community's future also become learners to their student's teaching.

Professor Foster provides fresh encouragement and insight for the basic ministry of teaching in its many formats. Here is practical thinking and help, especially, for those working with volunteers in religious education.

—Chaplain, Colonel, Lewis E. Dawson
USAF

The Youth Ministry Leader's Library

Nido Qubein & Associates, Inc.
High Point, NC 27262

As one who, for a long time, wouldn't use ideas other than my own in youth ministry in the interest of stimulating my own creativity, it was somewhat surprising to respond favorably to Nido Qubein Associates *The Youth Ministry*. But that is what happened.

The change in attitude lies primarily in things learned during several years in youth ministry, and the quality of this material. In the "things learned" category is the number of areas that a well-balanced ministry to youth must cover. Youth workers may have a wealth of creative ideas in some areas, but probably are not talented in all the facets of youth work. Even the ideas in that specialty area can occasionally run dry. The youth

worker finds himself or herself in need of a nudge in a new direction.

Furthermore, there is greater emphasis today in giving kids more “ownership” of their programs, and letting them plan for themselves. Sometimes, however, getting kids to come up with their own ideas can be as hard as pulling teeth. Placing alternatives in front of them from which they can choose is one good solution to this problem.

The Youth Ministry Leaders' Library has 13 books, each covering a different aspect of youth ministry. There are books on everything from games to Bible studies to retreats to childrens' programs, to seasonal ideas. The ideas are good ones. They can be used for all ages of teenagers with some adaption. There are simple ones that can be decided on and used in a short time. There are more complex ones that require more preparation. There are those that require some equipment and expense, and those that require no equipment. All the books are in what can be call a “pick and choose” format—you can make use of those that will work in your ministry and ignore those that won't. They are not dated and are independent of other material in the library.

The one area not covered in these books is activities for parents and youth to do together. Other than that, this is a fine, comprehensive resource.

—Mitzi L. Minor

Building God's People in a Materialistic Society

John H. Westerhoff III

The Seabury Press, New York 1983

146 pages, (softcover)

John H. Westerhoff, III, is professor of religion and education at Duke University Divinity School and the author of many books, including: *Inner Growth/Outer Change*, *Will Our Children Have Faith*, and *Learning Through Liturgy* (with Gwen Kennedy Niville).

Initially written to assist Christian Educators, this book describes stewardship as a means of sharing life within the Christian Community. The stewardship concept is broadened beyond fund raising and church finance to a total way of living. “Stewardship is what we do after we say we believe, that is, after we give our love, loyalty, and trust to God, from whom each and every aspect of our lives comes as a gift.” It is a link between what is believed and what is lived, a way to demonstrate that the behavior comes from the belief.

Westerhoff uses Practical Theology as a way to make sense of ourselves and our world and to reflect on what it means to live as a Christian today. The dimensions of Practical Theology include.

- Liturgical: focus on the worshiping community.
- Moral or ethical areas: how believers make decisions in political,

social, and economic areas of life.

- Spiritual: life in the praying community.
- Pastoral or service: how relationships are lived out with neighbors in the immediate and extended communities.
- Catechetical*: focus on life in a learning community.

All these dimensions are distinguishable and related. The book focuses on the catechetical dimension, but emphasizes that the educational aspects are not to be isolated from the other areas of Practical Theology. A goal of the book is an “understanding of stewardship as a useful theological perspective from which to reflect on our communal life in church and society in the light of the Christian story.”

The question educators need to be asking is: “How do we make God’s saving activity known, living, conscious, and active in the lives of persons and the church?” A number of principles are proposed, as follows:

1. Catechesis is a converting and nurturing process. “While its first concern is the acquisition of the church’s story and vision (tradition), it takes seriously our human experience and the lives we live out of our own story and vision.” This is always in the context of a faith community.

2. Because the process of catechesis involves personal experience, reflection and action, the church must provide an environment where children and adults can experience the gospel, not just talk about the gospel.

3. The education program must be designed for individual human need and potential, rather than requiring people to fit into an already structured program. Personal readiness is the key, not the curriculum.

4. The goal of the catechetical program is a life-style that includes individuals as thinking, feeling, willing persons. The Christian lifestyle includes character, conscience and conduct.

5. “Catechesis is a personal pilgrimage with companions.” It involves a shared life, searching for truth and faithfulness.

6. Catechesis is an activity and necessity of the whole community. Isolation of age groups and emphasis on children in the education program is an inadequate focus for catechesis. The whole community is the focus of catechesis.

7. Catechesis assumes a faith family that focuses on every aspect of life; religious, political, economic, and social. It is a community in which obligations to each other include whatever love demands.

The broadened concepts of stewardship and catechesis are challenging and enlightening. Westerhoff discusses ideas he developed earlier concerning faith development and four stages of faith. He has somewhat revised his view on the spiritual pilgrimage, demonstrating that he, too, is on a spiritual journey. He shares that journey by writing about it, using

Scripture, humor, personal stories and personal observation. This book is highly recommended for clergy, laity and church educators.

*Westerhoff prefers the word "catechesis" because of the history of the concept, and to provide a sense of continuity with the past. It gives us a "way of talking and acting that goes back to a time when the church was one, to be used today when the church is pained by its division, and seeking unity." Protestants, in particular, need to realize the word, "catechesis", is used to be inclusive and is not used in a purely Catholic context.

—Linda M. Scales
DAC

Learn to Grow Old

Paul Tournier

Harper & Row, Publishers, San Francisco, CA 1983

Paperback 248 pp. \$6.95

Paul Tournier lives in active retirement in Switzerland. Author of some sixteen books, he was a practicing psychotherapist who effectively blended the insights of his discipline with the Christian gospel. Among his published books are *Guilt and Grace*, *The Healing of Persons*, and the more recent *Creative Suffering*.

Dr. Tournier offers in this book an effective and reasonable articulation of a working philosophy of aging that has a Christian orientation and evolves from personal experience of the process.

It is a study based on an unblinking look at the facts about aging, the traumas of retirement, and death. Its recurring theme is "reconversion" or the adaptations and adjustments made necessary by the aging process. Many of these must be started well before the person is old, in order "that this evolution [may proceed] in depth and quality." The study is therefore addressed to those in middle age as well as those already retired.

The text considers "the ills that affect the old" in terms of personal factors, social aspects, "the moral climate of society, with the acceptance and love that [the old] find or do not find there" along with "the particular circumstances in which the old are placed." There follows a constructive approach aimed at "the reintegration of the old into the community of today," which includes discussion of the problem of retirement-related death and acceptance of the facts of old age itself and death. The final chapter is entitled simply "Faith," and examines the idea of whether "acceptance of old age and death [is] easier for believers than for unbelievers."

Those familiar with the extensive writings of Dr. Tournier will find this book up to standard, warm, straightforward, and unencumbered, its contents thought-provoking and helpful. For readers unfamiliar with this author, here is an excellent opportunity to benefit from the wisdom,

insight, and faith of an aged practicing Christian's guidance regarding growing old.

—Chaplain (COL) William E. Paul, Jr.

USA Retired

Women, Ministry and the Church

Joan Chittister, O.S.B.

Paulist Press, Ramsey, NJ 1983

Paperback 130 pp. \$5.95

Sister Joan Chittister is Prioress of the Benedictine Sisters of Erie, Pennsylvania. She is president of the Conference of American Benedictine Prioresses, a U.S. delegate to the International Union of Superiors General and a past president of the Leadership Conference of Women Religious; she is currently chairperson of the latter's National Taskforce on Peacemaking. She directs a research project on Contemporary Christianity for the Institute of Ecumenical and Cultural Research at St. John's, Collegeville, Minnesota. She directed and co-authored the book *Climb Along the Cutting Edge: An Analysis of Change in Religious Life*. Sister Joan holds a Ph.D. in Speech Communication Theory from Pennsylvania State University.

Dr. Chittister here offers a collection of essays about modern women involved in the ministries of the Catholic Church. Some of the material first appeared in various publications; some was personally addressed to various gatherings and has not been published before. All of the book will gladden the hearts of serious feminists in the Christian Church, male and female.

The author's subjects range from the Church's responsibility for anti-feminist attitudes and theologies to the matter of present organizational priorities and future concerns of American Benedictine women. Sexist language, language that hurts, and "Kinds of language That Heal" all receive incisive attention. There are wise and helpful reflections about the Church's mission and its ministry, which she finds are often confused with each other; suggestions are made regarding a new transitional model of ministry, with warnings about the obstacles it will encounter. The critical matter of community—"Commitment to Community"—is considered in terms of changes that have occurred, what community is today, and the function of religious community today. The role of religious and the concept of religious vocation receive perceptive examination. In the space of just nine pages there appears an analysis of the Vatican II documents on renewal of the Church that is a model of the art of written précis. The short chapter stating the author's reaction to the Vatican Declaration, "Women in the Ministerial Priesthood," is as lean and precise a constructive commentary as may be found.

This is really a stimulating, expertly written series of essays. Readers will find themselves moved again and again by phrases and paragraphs of economically expressed yet profound insight. Though often focused on

particular occasions, groups, or ecclesiastical statements, the chapters show genuine prophetic qualities, universal application to the human situation, and constructive insights into the Church and its ministries in the modern world. This is a little book with weighty matters in its text that deserves to be read and read again.

—Chaplain (COL) William E. Paul, Jr.
USA Retired

The Reader's Digest Condensed Bible

At last, a condensed Bible! It was bound to happen in a culture of fast food and drive-in churches. Some will like it, some won't, and many won't care, which is inevitable in a society of nearly infinite variety of diverse groups. How then shall we evaluate this new phenomenon, the *Reader's Digest Condensed Bible*?

As professional Bible translators and trainers of translators, we believe in Bible translation as a means of enabling God to communicate through his Word to audiences other than the original hearers. No translator or other communicator of the gospel should be against a condensation of Scripture. Communicating portions of thought through abridgements and selected passages is recognized as valid. Translators around the world employ condensation both as a beginning point for translation (establishing key concepts) and as a tool for checking understanding. Evaluation made of the *Reader's Digest Condensed Bible*, therefore, should not be based on a bias against abridgement of God's Word; the book should be assessed according to other criteria.

A rendering of God's Word needs to be 1) true to the original meaning, and 2) clear and relevant to the intended audience. The questions we must ask, then, revolve around accuracy and relevance. The text used for this condensation is that of the Revised Standard Version. For a generation the RSV has been regarded by scholars as highly accurate. However, it is a literal translation that tends to be terse, technical, and even archaic. Though the accuracy of the text is applaudable, readers cannot be expected to possess the support tools necessary to supply information implied, but not stated, in the text.

Despite jokes about the 4.2 days of creation and the six commandments, the RD Bible carries out its promise to offer "the general reader a more direct means of becoming intimately acquainted with the whole body of the Scriptures." Gone are numerous redundancies throughout the Old Testament and the New, and material extraneous to the central story, such as lists of genealogies. The clear, fast-paced journalistic style will assist television-oriented Americans who ordinarily would not read Scripture retain the message like never before. Even for those familiar with Scripture, a quick readings brings the "old, old story" alive.

But most evangelical Christians will not use the Condensed Bible.

Nor is it produced for us. It does not look or read like the Bibles we are used to, with no chapter and verse numbers, footnotes, cross references, etc. Such embellishments (not part of the original texts) would defeat its purpose: easy reading. (Indeed, the RD Bible may have appeal even beyond the expected audience, since such easy reading makes it an ideal tool for evangelical outreach by the Gideons, Child Evangelism, youth workers, and those in English-as-a-second-language programs.)

With this audience in mind, we must now deal with the second question: relevancy. In using the RSV as the basic text, the Reader's Digest editors have chosen to condense a scholar's version for popular use.

Over the years, Reader's Digest's condensed books have been successful because condensers have worked from texts already appropriate to popular audiences. Had they streamlined such a version of the Bible (*The Good News Bible*, for example) they would have utilized their considerable strengths to greater advantage.

A related issue is the fact that Scripture contains common cultural and historical information shared by the original authors and their audiences. Idiomatic translations attempt to supply much of this assumed information. A danger in condensing an ancient text is that such a process buries implied information even further. This, coupled with the fact that the literal translation already is weak in this regard, has heightened an ambiguity detrimental to the editors' intended purpose. The product is a condensed RSV whose strengths are sacrificed and weaknesses magnified.

Where are we then? Our assessment is this: faithfulness to the biblical content is high; clarity for the intended audience low. But most people who will use the Reader's Digest Condensed Bible will not compare it to other versions; they will simply read it and, most likely, profit greatly. It presents the mainstream of biblical concern: God's plan for man, the message to the nations, and case studies demonstrating that God interacts with human beings and has a purpose for modern believers. In this it is a useful tool for evangelism, with potential for a specific readers.

— Charles H. Kraft
R. Daniel Shaw

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Nave's Topical Living Bible

Orville J. Nave

Edited by Suellen Sinclair Wenz

Wheaton: Tyndale House Publishers, 1982
Cloth, 1321 pages

Nave's Topical Bible, a familiar reference book to many chaplains, has been re-issued using the text of the *Living Bible*. It contains more than

100,000 passages of scripture arranged in 20,000 topics. Cross references facilitate usage. Any chaplain who uses the *Living Bible* would find this a useful reference work.

The real interest for chaplains, however, is that Orville Nave was a U. S. Army Chaplain. The preface of an earlier edition lists Fort McPherson, Georgia as the place from which the preface was written. He was a veteran of the Civil War, and served as a chaplain from 1882 to 1905. He was an early proponent for the wearing of the uniform by chaplains, and fought successfully for Congressional legislation to prohibit the sale of alcohol in military exchanges. He distinguished himself during the Spanish American War by responding to special nutritional needs of soldiers recovering from tropical fevers. He, his wife and daughter established "Mrs. Nave's Kitchen," which served 300 meals a day. Nave personally bore the expense for 3 months, until the Red Cross began to contribute. Nave also published *Nave's Handbook on the Military Chaplaincy* in 1917.

I am truly amazed that a military chaplain, with all the claims on his time and energy, could find the creative juices to write a classic reference work on the Bible. The re-issue of the book nearly a century after its first printing is a marvelous tribute to Chaplain Orville Nave.

—Chaplain (LTC) Richard N. Donovan
USA

The Jehovah's Witnesses' New Testament: A Critical Analysis of the New World Translation of the Christian Greek Scripture

Robert H. Countess

Presbyterian and Reformed Publishing Co., Phillipsburg, New Jersey, 1982, 136 pp. \$5.95 paper

Chaplain (CPT) Robert H. Countess is an active duty Army Chaplain at Redstone Arsenal, Alabama. He holds an M.L.S. degree from Georgetown University, Washington, D.C., and a Ph.D from Bob Jones University, Greenville, South Carolina. He has served on several university and college faculties, including Covenant College and Tennessee State University.

This book is the first critical analysis of the *New World Translation of the Christian Greek Scriptures (NWT)*. Chaplain Countess's scholarly and objective examination evaluates NWT claims that it is an honest, reasonable, consistent, modern, unbiased, scholarly translation of the New Testament. His treatment is not an attack upon Jehovah's Witnesses: Rather, by thorough textual criticism and carefully detailed presentation he demonstrates obvious inconsistencies and biases in the application of stated NWT aims and principles of translation.

The author's conclusion that the "NWT text reflects more clearly than any other English translation a particular doctrinal slant" is amply supported by:

- An examination of the basic Greek text of the NWT translators and

their principles for resolving Greek text translation difficulties.

- A detailed analysis of the dangerous textual principle of rationalism, particularly as it relates to the restoration of the Divine Name (tetragrammaton) in the Greek as a rejection of the Trinity, though unsupported by New Testament teaching.
- An inconsistent translation of the Greek work "THEOS" as "a god," which is contrary to the New Testament grammatical point of view that applies the title God to Jesus.
- Evidence of the excision of the Deity of Christ and the Holy Spirit by means of a theological bias.
- Examples of translation which demonstrate specious or inconsistent rendering of the text.
- A Summary and Conclusion chapter wherein the author recommends that "...no confrontation between a Jehovah's Witness and Christian be based solely upon NWT; such a confrontation would be grounded upon a biased and manipulated foundation." (p. 93). An extensive Appendix of Tables (pp. 101-131) graphically indicates certain translational practices of the NWT showing it to be unfaithful to its own principle of translation 94 percent of the time.

This book, while somewhat technical in nature, clearly conceives and fairly presents the textual issues considered in a readable literary style. It is especially valuable to Christian leaders concerned with preparing their people for dealing with Jehovah's Witnesses.

—Chaplain (COL) Everette J. Thomas
USA

Social Stress and The Family: Advances and Developments in Family Stress Theory and Research.

Hamilton I. McCubbin, Marvin B. Sussman and Joan M. Patterson, editors.

Haworth Press, Inc., 1983, \$28.00.

It is anticipated that Hamilton McCubbin's study of army families in Europe, entitled: "Army Family Profile: Strengths and Coping", will be published about December 1983. It will be a utilization of much of the theoretical foundations and research design dealt with in *Social Stress and The Family: Advances and Developments in Family Stress Theory and Research*. If you want to get a good background for appreciating the methodology, findings and recommendations of that study, you will want to read this edited collection by Dr. McCubbin and his colleagues.

From the basic definition of "social support", you can tell where this work is heading. They define social support, "...as information that a family (a) is cared for and loved, (b) is esteemed and valued, and (c) belongs to a network of mutual obligation and understanding." The task of families and those who work with families is to develop systems of social

support because: "Families who have and are able to develop sources of social support (e.g., kin, friends, work associates, church, etc.) are both more resistant to major crises and are better able to recover from crises and restore stability to the family system."

Clergy, military and civilian, are always in the business of building and maintaining "communities" and "net-works" of caring, helping and enabling people. Over and over again the various military services have shown thru studies how essential this "belonging" is. What has not been as clearly shown is *how to do it*. That is where we come in! We, of the faith communities, have always been doing that—though sometimes better than other times.

This collection of writings on the current status of theory development and research findings and proposals, can help us to think clearly about where and how to connect our knowledge of how to do it with the larger system's knowledge of what needs to be done.

At one point, indeed, the writing seems to underline the fact that the realities of the religious communities are just what is needed. They say that: "While social support is an amorphous and multifaceted concept, it appears, nonetheless, to be the construct best able to bring order to a variety of studies showing the buffering effect against illness provided by marriage, church or organizational affiliation, community cohesiveness, or the presence of a confidant." (p. 139). Even a casual examination of that statement about what are the most critical aids to personal and familial health shows that those are essential elements of what is found in all the faith communities we represent. What a confirmation that we "have come to the kingdom for such a time as this." (Esther 4:14, paraphrased).

CH (LTC) Kenneth B. Clements
USA

Families: What Makes Them Work

David H. Olson, Hamilton I. McCubbin, Howard Barnes, Andrea Larsen, Marla Muxen, Marc Wilson.

Sage Publications, Beverly Hills, CA. 1983.
312 pp. \$25.00. Hardback.

David H. Olson and Hamilton I. McCubbin are professors in the Department of Family Social Sciences, University of Minnesota. Howard Barnes, Andrea Larsen, Marla Muxen, and Marc Wilson are doctoral students in the same department.

The long-awaited report of the "thousand families study" from the University of Minnesota has finally been released, and we now have the most definitive account yet recorded of how normal families operate. Though based on complex sociological theory and detailed research procedures, the authors have struggled to make *Families* readable for general service providers. This book will no doubt become a classic in the family field, and

it is critical reading for the chaplain interested in understanding normative family relationships.

The study is built around two theoretical models of the family—Olson's Circumplex Model (general family organization), and McCubbin's Double ABCX Model (strategies for coping with family stress). A national sample of 1140 couples and 412 adolescents was surveyed to see how they manage various family situations and circumstances. The effectiveness of different family organization forms, and the usefulness of particular family traits and strengths, are linked with common stages of the family life cycle. Findings are easily grasped because of the simple word descriptions and the straightforward, nontechnical charts used throughout the book.

Major findings are too numerous to summarize, but a few are mentioned to indicate the richness of the study. Husbands, wives, and teens consistently perceive the same family events and activities very differently—perhaps one seeing things positively, another negatively, and another as neutral. There is no single pattern of family functioning that works best across the family life cycle, but varied strategies work best at different times and under different circumstances. The real key seems to be flexibility and adaptability in family coping. Families rely more heavily on internal strategies which they, themselves, control than on external help from outside sources when managing family stress.

Chaplain's will be interested to note that religious orientation and involvement correlates highly with healthy family functioning—though one cannot say which, religion or family life, most strongly influences the other. A catalogue of needs for healthy family functioning at particular stages of family development provides useful information for family ministry and program planning.

The senior authors, Olson and McCubbin, should be familiar to military chaplains. Olson's PREPARE-ENRICH inventories (part of the research tools employed in this study) have been widely utilized by chaplains. McCubbin is a major researcher and author with regard to the military family, and his family stress model was conceptualized in part from study of the military family. The picture of family life functioning in *Families*, and particularly implications for dealing with the build-up of family stress, constitute especially useful information for the chaplaincy and for ministry to military families.

Chaplain, Lt. Col., Gilbert Beeson
USAF

Sunday After Sunday
Preaching the Homily as Story

Robert Waznak

Paulist Press, 1983

Soft Cover, 120 pages, \$4.95

Robert P. Waznak, S.S. is Assistant Professor of Preaching at the Washington Theological Union. He has also taught preaching at Catholic University, St. Mary's Seminary, Baltimore, and Princeton Theological Seminary and directed continuing education programs in preaching for several dioceses and religious communities. He holds a Ph.D. in Communications from Temple University.

I picked up Waznak's book with about the same enthusiasm I would ordinarily reserve for a week old tuna sandwich. After all, as a preacher I appreciate honest criticism and new insights about as much as a middle-aged woman wants to have her wrinkles pointed out.

As I began to read this book my cynicism and apprehension quickly turned to respect. Waznak uses careful scholarship easily read that shows a balanced awareness and respect for Church documents, Vatican II, and Catholic and Protestant scholars. He translates these into practical and personal application.

Fr. Waznak reflects that there is only one preacher who has really stood the test of time. Jesus was able to present his ideas so forcefully and effectively because he couched them within stories. The modern homily can do the same.

The homily should be a story with a message. That message, however, often doesn't communicate because the story portrayed is not the preacher's own story. Has the preacher sincerely asked himself:

Is what I say evident in my life and in the lives of the people I know? How strongly can I say "yes" to this...? If you hear yourself mumbling lukewarm responses, you can bet that your congregation will react the same way.

Finally, can the preacher, appreciating and reflecting not only his own story but those of his listeners, speak through the Scriptures to tell them the story of God? He is reminded that his task is not to interpret the Word of God as if it were some obscure and unintelligible ancient literature. The Word of God does the interpreting. Our lives, instead, need to be interpreted in the light of God's story.

The manner in which the author enfleshes the skeletal thoughts I have outlined is one which will draw the sincere interest of the reader. The linkage created between the personal spiritual life of the preacher and that which is preached caused this reader to tear up his homily at 10:30 p.m. one Saturday evening and work into the wee hours of the morning creating a new one. But then, perhaps you wouldn't want to chance that. That's okay. Your people will never know what they are missing.

—Chaplain (CPT) Thomas Ozanne
 USA

Preaching Biblically; Creating Sermons in the Shape of Scripture.

Don M. Wardlaw, Editor

The Westminster Press, 1983

Paperback, 180 pages, \$10.95

Don Wardlaw and a distinguished company of preacher-professors take up a formidable task in this book: to persuade us that the discursive, reflective forms of our sermons extant since the 2nd Century A.D. really do not reveal the Word of God as well as other sermon forms which follow the shape of Scripture.

He begins by pointing out the heavy influence of Greek philosophy and rhetoric on sermon form as the Early Church moved into the ancient Hellenistic world to offer the Gospel. Since then our sermons bear one remarkable constant: the reflective, didactic, reasonable appeal grounded in Biblical truth. He suggests that joshing about our three-points-and-a-poem sameness may reveal our nervous realization that the Greeks still hold homiletical Troy.

The preacher is then invited to consider a new approach to sermon form: allow the many shapes of Scripture to determine sermon form. Freed from the straitjacket of rational argument the sermon can reflect the form of the text as allegory, narrative, parable, history, poetry, drama or whatever form the text may take. Wardlaw reminds us that appeal to the will through logic and argument may not be the most effective way of changing people's lives. Rather to allow the Word of God to engage us and our congregations at a deeper feeling level is to get at the motivating center of our lives and effect a greater degree of change. This happens when sermons are put in the shape of Scripture.

This book, unlike others, is not merely homiletical theory. Each contributor shares his own perspective on shaping the sermon from the shape of the Biblical passage, and provides an exegesis and a sermon manuscript to illustrate what he means. These heavy hitters are Thomas Long, Princeton Theological Seminary, Princeton, NJ; Gardner Taylor, pastor of the Concord Baptist Church of Christ, Brooklyn, NY; Ronald Allen, co-pastor of the First Christian Church, Grand Island, Nebraska; William Carl, Union Theological Seminary, Richmond, VA; Charles Rice, the Theological School, Drew University, Madison, NJ; Thomas Troeger, Colgate Rochester Divinity School, Rochester, NY; and Don Wardlaw, McCormick Theological Seminary, Chicago, Illinois.

This new approach to sermon construction is exciting and has potential not only to renew, but also to revolutionize preaching. But most importantly, this approach has the capacity to free the Word of God to be heard in a fresh, new way, not only by the congregation, but by the preacher, too!

Chaplain (CPT) Gene Tyson
USA

Building Effective Ministry

Carl S. Dudley, editor

Harper and Row, 1983

Softcover, xiv + 256 pages, \$8.95

The focus of this extraordinary volume is the oft maligned yet indispensable cog of Christianity, the local church. Indeed, "this book celebrates the importance of the local church" (p.xi). It also provides an attractive interdisciplinary model for understanding the complexities of congregational life. The aim is to build effective ministry.

This study is edited by a professor of church and community at McCormick Theological Seminary, a Presbyterian Church in the U.S.A. institution in Chicago. Carl Dudley has brought together an impressive array of eighteen essayists including Robert Evans, Alice Frazer Evans, Lyle Schaller, H. Newton Malony, and Don Browning.

The book is developed in four sections. First a case study of real, mid-sized, mainline New England protestant church is masterfully presented. The second section provides six analyses of the Wiltshire Church (a pseudonym) which was detailed in the first section. The methods of analysis include psychology, ethnography, literary symbolism, sociology, theological ethics, and philosophical theology. A third section moves from the insights of section two to a consideration of the fermentive activity of professional church consultants. Finally, the fourth section brings together insights from the material in the previous sections. An excellent bibliography on congregational life follows.

One of the essayists, Professor Dudley, captures the flavor of the value of the study:

This book helps to identify the sources of pluralism that enliven the controversies of every congregation. . . The use of several approaches may not remove the issues to be reconciled. But it can enrich the congregation with a much wider understanding of the way God is at work in their midst and provide a basis for dialogue to accept their differences and to discover a larger sense of ministry together (p. 231).

While chapel communities differ in important respects from local congregations, the value of this fine volume for chaplains and lay leaders is not diminished. Effective ministry is our common goal. Careful study and discussion of this book will facilitate our achieving that end.

—Chaplain, Captain, Donald W. Musser
USAFR

Parish Life: Manual for Spiritual Leadership Formation

Nancy Westmeyer, O.S.F.

Paulist Press, 1983

Soft Cover, 138 pages, \$8.95

Sr. Nancy Westmeyer is a consultant to the Diocese of Steubenville, Ohio and to Presentation Parish in New Jersey.

Parish Life is a detailed program of parish renewal for Catholics. As a training manual for developing leadership in the parish, it consists of twenty well-organized sessions, personal growth and small group experiences, and compact sections on scripture, theology and ecclesiology.

The first eighteen pages of the book set forth the principles and process for leadership development in the church. There is a heavy emphasis on the need for all the laity to be in touch with their life/faith experience and on enabling them to share that experience with others.

The experience of self, then, is an experience of God. Scripture, doctrine, liturgy and creeds light up and stir our experience. . . . For the parish to be the sign of the kingdom that the Church calls it to be, religious formation must be rooted in and flow from the experience of self which is also an experience of God.

From these roots of self-experience also flow the recognition of one's call and response in relationship with God and the recognition of one's spiritual gifts.

The remainder of the book consists of the outlines of the twenty three-hour sessions. These are more than "bare bones" outlines, however. There is a great deal of resource material included in the book; for example, a nine page, excellent overview of Luke in session 7, five pages on listening skills in session 12, and seven pages on team building in session 18. But a number of sources needed by participants are *not* included. Five additional books or pamphlets are needed for participant reading and discussion.

The topics included in the twenty sessions comprise a smorgasboard of everything from I-messages and the Johari window to the Vatican II Documents and a Bible study on the theme of "outcasts" in Luke. This broad variety is a strength, but also a potential weakness of the book. The approach which touches the tips of many icebergs assumes that the training staff for the parish renewal program knows and can handle the parts of the icebergs below the water's surface.

Few ministers or priests would be competent to lead this parish renewal program without assistance from an experienced trainer in human relations, organization development and church consulting skills.

Because of the increasing numbers of people with those skills, this should be no reason to avoid *Parish Life*. It is an excellent resource for a

parish which is committed to a hearty revitalization program. To take full advantage of the programs would take a year to plan and execute. Protestants would also find this a good resource for parish development and could easily delete exclusively Catholic references.

—Chaplain (MAJ) Geoffrey H. Moran
USA

Crisis Experience in Modern Life: Theory and Theology for Pastoral Care
Charles V. Gerkin

Abingdon, Nashville, 1979
352 pp. paperback \$13.95.

Charles V. Gerkin is professor of pastoral psychology at Candler School of Theology, Emory University, Atlanta, Georgia.

If you (like me) overlooked Charles Gerkin's *Crisis Experience in Modern Life* the first time around, I encourage you to read it without delay. The book is now available in paperback (third printing), a testimony to its usefulness and popularity. Though a part of the pastoral care literature, the work is neither a simple "how to" manual nor a statement of psychological-theological theory. Instead Gerkin draws from many disciplines—psychology, sociology, theology—to provide insights into the pastoral care of individuals, families, and communities. Theory and practicality are bound together in this very workable concept of pastoral care.

Gerkin begins with the observation that we live in a fast-paced, frequently changing society that regularly produces crises in the lives of people. Crisis is defined as "... an extreme boundary situation in which the fundamental contradiction between human aspirations and finite possibilities become visible." Points of pain and stress punctuate human existence—death, bereavement, suicide, depression, alienation in parent-child and husband-wife relationships.

Gerkin draws upon the *theology of hope* literature to suggest that persons confronted with crisis situations must make a "choice of faith." The options are a denial of human finitude through frantic activity and elaborate escapist schemes, or an open-ended trust in God's promises—"eschatological trust," to use Gerkin's term. Life is viewed as a developmental process along the dimension of time, a continuing cycle of crises. Each crisis event—even the most devastating—provides an opportunity for change, growth, self-transcendence. The pastoral task is one of facilitating trust in God, aiding and encouraging the parishoner to revise life relationships and personal identity in light of God's involvement. Gerkin skillfully illustrates his suggestions for pastoral care with relevant examples and case studies.

I found fresh insight through several of Gerkin's major points. For instance, he drew upon Moltmann's view of the trinity to explain the

pastoral role. Like the Son, the parishoner experiences the anguish of crisis; and like the Father, the pastor must stand by and allow the tragic to occur, recognizing the necessity of life's hardships but sharing the pain with the hurting parishoner. By identifying with the divine process of God's care, the pastor can better understand her or his role is caring for the parishoner.

Gerkin was particularly helpful when writing about bereavement, suicide, and depression. His views of "letting go" old self-images and relationships so that new ones may be formed provide a useful framework for any pastor working through such difficult times with members of the parish. Gerkin insists that life meaning is based on "centered relationships," and successful living involves the ability to shift from one relationship to another when there is a death, a child grows up and leaves home, a marriage is ended.

Like most books, this one contains some sections that are less useful. Gerkin's use of attachment theory suggests a limited knowledge of that field. I was particularly bothered by his schema for family types and the implication that most families fall into one of the "bad" categories while the enlightened ones fall into the "good" or "mature mutuality" type. I suppose that I flinch at all fixed systems of family typology, given the complexity of family life and the necessity for constant adaptation. The treatment of divorce from a theological perspective was also disappointing, lacking the depth displayed in other parts of the volume.

All things considered, however, this book is one of the most insightful and comprehensive pastoral care texts that I have found in recent years. It speaks thoughtfully and clearly to many of the pressing issues confronting clergy today—pluralism, generational differences, confusion and disillusionment. I consider it valuable to the thinking and day-to-day work of any pastor and chaplain.

—Chaplain, Lt. Col., Gilbert Beeson
USAF

Who Is This Christ? Gospel Christology and Contemporary Faith
Reginald H. Fuller and PHEME PERKINS

Fortress Press, Philadelphia, PA 1983
Paperback 169 pp. \$8.95

Reginald H. Fuller is Professor of New Testament at Virginia Theological Seminary in Alexandria. He is the author of numerous books, including *The Formation of the Resurrection Narratives*, *The Use of the Bible in Preaching*, and *The Foundations of New Testament Christology*.

PHEME PERKINS is Associate Professor of New Testament at Boston College, Chestnut Hill, Massachusetts. She is the author of *Hearing the Parables of Jesus*, *The Gnostic Dialogue*, and *Reading the New Testament*.

All but one of the essays in this book were first presented as lectures at the Biblical Institute held in June 1980 at Trinity College, Burlington, Vermont; the exception is the third chapter, which is a compilation of material from discussion tapes that involved both authors. In any event, the volume offers an apposite and erudite English Anglican/American Roman Catholic collaborative contribution to the ever-evolving christological concepts and confessional insights of the church.

The essays take a comprehensive and illuminating look at christology that skillfully integrates biblical exegesis, history, and modern theological developments. The studies begin with essentials, that is, pertinent definitions of key terms, the significance of the historical Jesus, the indispensability of the Easter event, changes of New Testament christological titles (pre- and postresurrection), and the influences of the wisdom traditions. The discernible christological approaches of the Gospels of Mark and John, along with discoverable christology in those of Matthew and Luke, are then explored. There follows a look at the idea of "The Crucified God" and the christological shifts and resultant problems of the post-New Testament church that led to Nicaea and Chalcedon. A penultimate chapter, "Christology and Culture," assesses the mixed bag of classical christology in terms of what is relevant today. The final essay addresses "The Ultimacy of Christ in a Pluralistic World."

As already indicated, this is a pertinent and knowledgeable collaboration of two gifted New Testament scholars. It is also a valuable and very readable compendium of essential data and germane informed reflection concerning the crucial question of the book's title.

— Chaplain (COL) William E. Paul, Jr.
USA Retired

Theology of Ministry

Thomas Franklin O'Meara, O.P.

Paulist Press, 1983

Softcover, 211 pages, \$11.95

Thomas F. O'Meara, O.P. is President of the Catholic Theological Society of America. The author of *Loose in the World*, Fr. O'Meara is presently teaching at the University of Notre Dame.

O'Meara sets for himself an ambitious task: to sketch a fundamental theology of ministry. In this day of hyphenated ministry when so much of what has been done is being reevaluated and what needs to be done to care for God's people occupies so much of our attention, it is refreshing and challenging to find a gem like this. I didn't want to hear everything he said because he skillfully demolished a few of my favorite myths, i.e.: "No time is perfect, no age is the standard, no culture was sublimely integral or especially theonomous. There never was a golden age."

He looks at ministry from an historical, cultural, theological, Biblical and existential angle. Nothing is too sacred to be avoided nor too unique to be envisioned. Although he writes from the perspective of a Roman Catholic Christian, his scholarship and objectivity make this an essential book for anyone seriously interested in studying the development and essence of ministry. O'Meara does not claim his book is the final word. It is his theology of ministry, and it fills a vacuum that has too long existed. For years we have discussed the essence of church. Now at last it is time to move on and consider what it is that we as chaplains are all about and how we relate to those who share ministry with us.

—Chaplain (MAJ) James Barry Lonergan
USA

Doctrine and Word: Theology in the Pulpit

Mark Ellingsen

John Knox Press, Atlanta, GA 1983
Paperback 192 pp. \$8.95

Mark Ellingsen is Associate Professor at the Lutheran World Federation's Institute for Ecumenical Research in Strasbourg, France. He has been Assistant Professor of Theology at Luther Northwestern Lutheran Theological Seminary in St. Paul, Minnesota. He received his Ph.D. and two Master's degrees from Yale University. He was a parish pastor for several years prior to his entry into the teaching field.

Dr. Ellingsen perceives theology as having only minimal impact on today's church. He asserts that "the guiding paradigms for ministry have either been therapeutic or managerial" and as such have seemed to weaken "the uniqueness and power of [the church's] proclamation. . . ." This situation needs to be reversed by a renewed articulation of "the significance of traditional Christian doctrines for daily life with more power and force." This book is his contribution to such an effort.

Concerned with relevance, the author offers a systematic presentation of specific Christian doctrines from two perspectives; he first provides a narrative summary of the biblical and historical background of each, then explores its significance for daily life in a (preached) sermon on a biblical text. Each doctrine is examined with ecumenical insight and understanding as well as a critical eye for the ways in which it is perceived by various Christian communities.

As Ellingsen points out, the book "is in effect one man's summary of the Christian faith," with some inevitable deficiencies; it is, nevertheless, a very good summary indeed. It provides a scholarly, theologically competent handbook of major Christian doctrines together with practical evidence of how they may be preached with genuine relevance to daily life. And it all comes in a portable, very readable format.

—Chaplain (COL) William E. Paul, Jr.
USA Retired

Toward A Christian Political Ethics

José Míguez Bonino

Fortress Press, Philadelphia, PA 1983

Paperback 126 pp. \$5.95

José Míguez Bonino is Professor of Systematic Theology at *Instituto Superior Evangelico de Estudios Teologicos* in Buenos Aires, Argentina. He is a member of the Presidium of the World Council of Churches. His previous writings include *Doing Theology in a Revolutionary Situation* and *Room To Be People*.

Míguez Bonino is considered by many informed persons to be the leading Protestant theologian in South America. In this book he offers a theoretical contribution to the ongoing experience of Christians involved in the liberation struggle as well as to "the concerns of the ecumenical movement in the area of political ethics." His intention is to illuminate the subject, to illustrate it by reference to Latin American experience, and to provide some germane theological commentary.

He begins with foundational matters concerning the need for a political ethic, an overview of some historical responses of the church to political dilemmas, and the questions about methodology that must be faced. There follows an exploration of the symbiotic relation between politics and religion in Latin American history, past and present, as a case history. The last three chapters move into a theological approach to the problems of "Justice and Order," "Hope and Power," as well as some theoretical resources available for a Christian strategy of political praxis. An "Epilogue" considers "the fundamental motif of love" as it is involved in political ethics.

This is a Christian scholar's provocative melding of the general realities of modern political life with accepted standards of the Protestant biblical faith, hoping that the effort will contribute to the growth of an improved Christian ethics for political life. It is a notable attempt and the result is worthy of careful consideration and reflection.

—Chaplain (COL) William E. Paul, Jr.
USA Retired

Conversions

Hugh T. Kerr and John M. Mulder, editors.

Grand Rapids: Wm. B. Eerdmans Publishing Company, 1983

Cloth, 265 pages, \$12.95

Hugh T. Kerr is editor of *Theology Today* and Warfield Professor of Theology, Emeritus, Princeton Theological Seminary. John M. Mulder is President of Louisville Presbyterian Theological Seminary and Professor of Historical Theology.

This book is a collection of writings in which 50 well-known Christians relate the stories of their own personal conversion experiences. The book is

arranged to move through history, beginning with the account of St. Paul in the book of Acts, and ending with the conversion of Charles Colson as related in *Born Again*. Augustine, Constantine, Ignatius Loyola, John Calvin, John Wesley, Barton Stone, Leo Tolstoy, William Booth, Billy Sunday, Albert Schweitzer, C. S. Lewis, Ethel Waters, and Eldridge Cleaver are just a few whose stories are told in their own words.

This excellent book provides excellent material for sermons and church school use. Chaplains will also find it useful to recommend to lay people for inspiration and personal growth.

—Chaplain (LTC) Richard N. Donovan
USA

Landscape Turned Red; the Battle of Antietam
Stephen W. Sears

New Haven, Conn. Tidenor and Fields, 1983. (431pp)

“Landscape Turned Red” is the story of the bloodiest and most costly battle in human casualties of the Civil War. This book chronicles the story of General Lee’s Army of Northern Virginia’s major thrust across the Potomac into Maryland in its effort to win a strategic victory against the Union. It is also the story of the Northern army of the Potomac under the Commander in Chief, General George McClellan, and its response to General Robert E. Lee’s invasion.

In writing, *Landscape Turned Red*, author Stephen Sears drew upon the documented accounts of eye witnesses, official messages, and the unique 19th century historical research project by two participants of the battle, Colonel Ezra A. Carmen of the 13th New Jersey and Major M. Gould of the 10th Maine. Their research involved a “survey of the battle of Antietam”, involving thousands of veterans of both armies. The battle and the political and military events leading up to it are skillfully woven together to provide an in-depth exhaustive account of the battle.

The contrasts of personality, character, and command styles between Lee and McClellan is a major “sub plot” with Lee shown to be a daring tactician, gambling on his intimate and accurate knowledge of McClellan’s messianic perfectionism, political motivation, inexplicable caution, and blind incompetence. Sears also discussed military leaders of both armies and shows how their characters, personality, and motivation influenced the outcome of the battle of Antietam.

Casualties from the one day of fighting, September 17, 1862, totaled 2,108 dead, 9,540 wounded and 753 missing from the Union Army of the Potomac (25% of those who went into action). The Southern Army of Northern Virginia suffered the loss of 1,546 dead, 7,752 wounded, and 1,108 missing (31% of the southern force). Combined casualties for these twelve hours of combat came to 22,719. No single day of this or any other American war would surpass that fearful record. (These are confirmed casualties; many of the missing were undoubtedly dead or wounded).

The book includes three appendices; one of the famous incidents of the "Lost Orders" and another of the troop lists of the units involved. There are copious notes (28pp); and exhaustive index, 10 pages of maps and 16 pages of Civil War art and photography.

In addition to the strategic and tactical command, control and communications issues illustrated, logistic personnel, medical officers, and chaplains are challenged by the overwhelming tasks presented by extraordinary numbers of casualties.

—Chaplain (MAJ) Amos E. Clemmons
USA

No Matter How Dark The Valley: The Power of Faith in Times of Need
G. Don Gilmore

Harper and Row, Publishers, San Francisco, 1982

G. Don Gilmore is an author, lecturer, and pastor in Spokane, Washington.

Recognizing that much of our life involves moving from one crisis to another, Pastor Gilmore presents a pastoral answer to our usual method of handling crises. Unwilling to continue giving "spiritual panaceas" and "holy anesthetic(s) guaranteed to give a few hours relief," Pastor Gilmore calls for a different approach.

Gilmore's approach involves three steps.

- Recognize that "the essence of Christ's teaching, including his strategies for crisis, is not how to get by in life with a minimum of pain but rather how to overcome, to transcend personal suffering;"
 - Recognize that suffering can be overcome; and,
 - Be creative, rather than predictable, in dealing with crises and suffering.
- He then goes on to offer some vignettes based on personal experience.

This book is worthwhile for chaplains as a challenge to move beyond predictability toward a Christocentric-creative approach to counseling in crisis.

—Chaplain Thomas E. Troxell
ARNG

Judaism — An Eternal Covenant
Howard R. Greenstein

Fortress Press, Philadelphia, PA 1983
Paperback 176 pp. \$9.95

Howard R. Greenstein is Rabbi of Congregation Ahavath Chesed in Jacksonville, Florida. A graduate of Cornell University, New York, he received a Master of Arts in Hebrew Letters at Hebrew Union College-Jewish Institute of Religion in Cincinnati, Ohio. He earned a Doctor

of Philosophy at Ohio State University; his dissertation was subsequently published as *Turning Point: Zionism and Reform Judaism*.

This is the first of a series of three volumes to be published about America's major religious orientations—Judaism, Catholicism, and Protestantism—edited by Carl Herman Voss, Ecumenical Scholar-in-Residence for the National Conference of Christians and Jews. It is directed to both Jewish and non-Jewish adults as a contribution toward better understanding of American Judaism.

The "Eternal Covenant" of the title and its current varied interpretations are the thematic bases for the presentation. That Covenant is defined as "an irrevocable agreement which binds every Jew to God and to every generation of his people, past, present and future." It is not, however, "a static notion either in its development or in its perception at any particular period." Regardless of existing differences of interpretation, most Jews are in agreement about the centrality of the Covenant for their lives.

Part One of the book considers "The Components" of the Covenant, that is, God, the Torah (theory and praxis), the Jewish people, and the Jewish land (Israel). Part Two provides compendious studies of "The Interpretations," namely, Reform, Conservative, Reconstructionist, and Orthodox Judaism. An "Epilogue" considers several "current variables" that may bring about further "shifts of direction" within American Judaism in the near future. A brief select bibliography (annotated) completes the volume.

Dr. Greenstein has succeeded in providing a concise, knowledgeable and informative survey of modern American Judaism, including some of the active seeds of change already affecting it. His book ought to be in every chapel library and personal chaplain library, for study and reference use. It is to be hoped that the two volumes to follow in the series will rise to the level of this first effort.

—Chaplain (COL) William E. Paul, Jr.
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